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Blechingly.*



*Everitte St. John.*

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11/15/54  
10/15/54







EVERITTE ST. JOHN,

SEP 20 1895

BOOK No. \_\_\_\_\_

Forme

LV



A N

# Ecclesiastical History;

EVERETTE ST. JOHN,

SEP 20 1895

BOOK No. \_\_\_\_\_

FROM

The BIRTH of CHRIST,

TO THE

P R E S E N T T I M E.

Written originally in FRENCH

By Mr. F O R M E Y,  
Secretary to the ACADEMY of SCIENCES  
at B E R L I N.

TO WHICH IS ADDED

An A P P E N D I X,

Giving an Account of the

P E O P L E called M E T H O D I S T S.

By the T R A N S L A T O R.

V O L. II.

L O N D O N,

Printed for R. DAVIS, in Piccadilly; J. NEWBERRY,  
in St. Paul's Church-Yard; and L. DAVIS and  
C. REYMERS, in Holborn.

M D C C L X V I.

P. 20

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O F T H E

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## The Reader is desired to correct the following Errata in this Volume.

Page 9. l. 7. dele *as*. P. 7. l. 4. for *disperfed* read *diffufing*. P. 11. l. 27. dele *very*. P. 12. l. 9. for *be has ever fince*, read *he ever afterwards*. P. 49. l. 27. for *inftitution* read *intention*. P. 50. l. 21. for *fubfijied*, read *fubfifting*; and in the next line, for *acquired* read *acquiring*. P. 55. l. 11. for *Winchefter* read *Worcefter*. P. 64. l. 23. for *prefcript* read *profeript*. P. 81. l. 22. after *and* read *to*. P. 83. l. laft, after *words* read *at*. P. 85. l. 7. dele *they*. P. 89. l. 36. dele *into*. P. 94. l. the laft, for *make* read *made*. P. 115. l. 24. for *countries* read *counties*. P. 118. l. 2. dele *and*. P. 128. l. 28. for *Atbenes* read *Atkens*. P. 149. l. 13. for *not* read *of*; and l. 26. the fame page, for *them* read *men*. P. 160. l. 25. after *but* read *who*. P. 171. l. 27. dele *it*. P. 181. l. 33. for *was* read *as*. P. 184. l. 32. dele *fo*. P. 211. l. 10. for *jight* read *light*. P. 249. l. 21. for *alleviance* read *alleviation*.

A N

# ECCLESIASTICAL HISTORY.

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C E N T U R Y XVI.

**T**HIS century and the following will be the subjects of this 11d volume of our abridgment, and will furnish such abundant matter, as we shall find difficult to bring into the limits prescribed to our work. To relieve the attention of our readers, we shall divide these two centuries into articles, the titles of which shall express the different subjects they treat of; amongst them all, the principal, and that to which all the others refer, is the history of the Reformation.

A R T I C L E I.

The state of CHRISTIANITY in the WEST, before the REFORMATION.

**T**HIS Reformation, as we have seen, though for a long time earnestly desired, and more particularly called for, in the last century, was not as yet begun in this.

The church of Rome, far from taking any steps towards it, had, for it's chief, the most de-

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testable

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testable and infamous of men, Alexander VI. who, after having been guilty of the greatest crimes, in which he was seconded by a son worthy of him, Cæsar Borgia, Duke of Valentinois, died in 1503. in the manner he <sup>a</sup> deserved.

Francis Piccolomini succeeded him under the name of Pius III. but ~~he~~ he enjoyed the papacy only twenty-six days.

After him the Cardinal Julian de la Rovere arrived at that dignity by corrupting the Cardinals with magnificent presents and great promises. This Pope, known by the name of Julius II. put all Europe in a flame. The holy see was never filled by so violent a man, nor by one who had so strong an inclination to war. The Venetians first felt it's effects, he formed against them the famous league <sup>b</sup> of Cambray, which was concluded in 1508. between the Emperor, the Kings of France and Spain, and himself; it was followed by hostilities which broke out in the year following. Soon after the Venetians appeased Julius by the restitution of Romania, and he reconciled himself with them, that he might turn his arms against the dutchy of Ferrara. He afterwards dared to attack the King of France; but the loss of the battle of Ravenna in 1512. repressed his temerity, and humbled his pride.

The French, in gaining this victory, had the misfortune to lose Gaston of Foix, Duke of Nemours, a young hero, of very promising hopes.

<sup>a</sup> Almost all the historians agree, in saying, that this Pope died at a festival, with the poison which he had intended to give to many of the Cardinals. Mr. Voltaire contests the truth of this account. See his essay on general history, vol. ii. p. 310.

<sup>b</sup> See the excellent history of this league by Mons. l'Abbé du Bos.

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The audacious enterprizes and perfidious plots of this Pontif so greatly offended the good King Lewis XII. that he ordered several gold medals to be struck and dispersed with this motto \*, *Perdam Babylonis nomen*. An immortal testimony of the just resentment of that Monarch. The assembly of the clergy of France, held at Tours in 1510. prove that the Gallican church fully approved the wise and vigorous measures which Lewis XII. opposed to the enterprizes of Julius II<sup>b</sup>.

The Emperor Maximilian I. was of the same principles; and acted as he did. When the German nation presented him in 1511. with the ten complaints against the see of Rome, he received them favorably, and promised to take the most efficacious methods for their redress.

These two great Princes, the Emperor and the King of France, desiring, with equal ardor, the good of the Church, and the reformation of abuses, strongly pressed the Pope to assemble, without delay, the general council, which he had

\* Perfectly to understand this medal, and the true sense of the inscription, we must particularly read the dissertation of Mr. Christ. Sigism. Liebe, de nummis Ludovici XII. &c. This learned gentleman has given us a print of this medal, which Mr. Gerdes has put in the 19th page of the first volume of his inestimable work, intitled, *Introductio in historiam evangelii seculo xvi. per Europam renovati*. The medal is still to be found in the cabinet of the King of Prussia, at Berlin. As it bears the arms of France; we cannot doubt that it was struck there. Some pretend there were others dispersed through the kingdom of Naples, and that they have the arms of Naples and Sicily; and they found this on a passage of Monf. de Thou, in the first book of his history. But Mr. Gerdes has made it appear in the preface to the work just cited, that the words of this excellent historian are not justly related in the first editions; and they ought to be read according to the last, and then it will appear, that the medal of Lewis is never without the arms of France.

<sup>b</sup> See Mr. Dupin, bibl. vol. xiii, p. 13. and Gerdes in his appendix to the above cited work.

## 4 ECCLESIASTICAL HISTORY.

often promised them, and from which they expected great things. But Julius, always taken up with his military expeditions, gave no attention to their request; which induced Maximilian and Lewis, assisted by some of the Cardinals, to summon in 1511. a general council at Pisa, where, in effect, it began, but was soon removed to Milan. The fathers of this council solemnly prohibited to Julius the exercise of his pontifical office, and commanded the faithful no longer to obey his orders. But the Pope, far from being intimidated by these proceedings, opposed to the council of Pisa that of Latran, which begun in 1512. and continued for some years. The Emperor being shamefully submissive, and having revoked all that had been done by his authority, Julius found no difficulty in triumphing over the council of Pisa, and recovering the rights of which they had strove to deprive him. However, he did not see the end of the council of Latran, for he died in 1513.

Julius was succeeded by the Cardinal of Medici, who, on being made Pope, took the name of Leo X. He continued and concluded the council begun by his predecessor. The King of France, freed by the death of Julius, from a very dangerous and troublesome enemy, followed the example of the Emperor, in acknowledging Leo, and adhering to his council. All the acts of the council held at Pisa were annulled and condemned. They considered likewise in the assembly of Latran, the pragmatic sanction, established in the fifteenth century, in the Gallican church, for the preservation of their liberties, which, from the beginning, had been very hateful to the Popes. Leo X. taking advantage of this conjuncture, persuaded Francis I. King of France, who had just then ascended the throne, entirely to abrogate the  
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the pragmatic sanction, and to substitute in it's stead a new regulation of church affairs, which they called concordat<sup>a</sup>. But as this regulation deprived the church of many of it's former liberties, particularly those regarding elections, which authority the King and the Pope divided between themselves, usurping it from those to whom it naturally belonged. The states of France raised many difficulties against it; and, at last received it with manifest dislike. Being compelled by the orders, and even menaces, of the King, the concordat was read in the Parliament, inserted in it's registers, and has, ever since, preserved the force of law.

To return to Leo X. whom we may look upon as a principal cause of the Reformation. He was a Prince of elegant taste<sup>b</sup>, great generosity, a favorer of learning, and a protector of learned men. But the whole tenor of his conduct during his pope-dom, plainly declares, he interested himself very little in the concerns of christianity, and, according to all appearance, despised religion in general. Which induced him to authorize the scandalous traffic of indulgences<sup>c</sup> throughout Germany, Swif-

<sup>a</sup> By this the King obtained the nomination of benefices, and the Pope, by a secret article, had the first fruits upon renouncing mandates, reservations, expectatives, and preventions, prerogatives to which Rome had long pretended.

<sup>b</sup> See Mr. Bayle's dictionary, in the article Leo X. and Mr. Gerdes, p. 66, &c. of his *Histor. Evang. renov.*

<sup>c</sup> That is, a release from the pains of purgatory, either for yourself or for your relations and friends. Offices of indulgences were opened in all parts, and they were farmed, or leased, like custom-house duties. Most of these offices were kept in alehouses; by which means the preacher, the farmer, and the distributor of indulgences, were all gainers. The preacher declared openly from the pulpit, that all sorts of crimes should be remitted, nay, that even if they were to ravish the virgin mother, he should be forgiven upon purchasing indulgences.

## 6 ECCLESIASTICAL HISTORY.

ferland, and other European states, to enable him the better to support the incredible expences of the grandeur and pleasures of his court. It is true, that other Popes, before Leo, had found out this expedient to enrich themselves, though none ever abused it in so impious and scandalous a manner. The title of Chief of the Church was dishonoured by the abuses and excesses committed under that name. But all this happened by the wise dispensation of Providence, which, after having, for a long time, prepared all things for the great work of the Reformation, at length brought it in this century to a happy issue.

### A R T I C L E II.

HISTORY of the REFORMATION in GERMANY.

**T**HE Popes seemed to have acquired a new degree of splendor and power by the council of Latran, which was concluded in 1517. But it pleased God that this same year should be remarkable for the beginning of a revolution very prejudicial to the Roman see, and extremely favourable to the western church. This church, as we before observed, seemed to have lost all hopes of the Reformation, so long and ardently wished for by all good people; when, of a sudden, the light, which before had been hid under a bushel, now shone forth in all its brightness\*. These are the principal circumstances of this

\* The first who wrote the history of this happy reformation, which, after it begun in Germany, spread itself into all the countries of Europe, was John Sleidan; whose most elegant and exact work, entitled, *De statu religionis et reipublicæ commentaria*, is known by all the world. After him many other writers have employed themselves in compiling the same history, either in whole or in part, from the most pure sources and

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this memorable event. Leo, animated by the motive before mentioned, as he placed no bounds to his insatiable avarice, so he placed none to his mad prodigality, dispersed about every-where, his sellers of indulgences, with charge to make the most they could of their merchandize, and to bring back to Rome all the money the gross ignorance and shameful superstition of those times could furnish. The Pope, to account for the raising of this money, pretended it was to rebuild the church of St. Peter. John Tetzel, a Monk of the order of Preachers, a bold and artful man, went, throughout Germany, preaching, and selling indulgences. Being arrived in Saxony he preached and acted in a very extravagant manner, shewing so much contempt for the name of God, which he continually prophaned, that Martin Luther, of Eisleben, a monk of the order of Augustines, and a distinguished Divine of the university of Wittenberg, no longer being able to bear this prostitution, courageously determined to oppose it. Despising the dangers that threatened him, after having, in vain, applied to some neighbouring Bishops, soliciting them to put a stop to this scandalous merchandize, he caused a thesis to be fixed up, and a public dispute, declared against Tetzel and the indulgences.

This thesis was intitled, *Of the Virtue of Indulgences* : and contained ninety-five articles,

and authentic monuments; but we must say, that there is no history extant wherein the most minute occurrences are related with more care or success. Amongst the great historians we must first mention Seckendorff, who has immortalized his name by his excellent history of Lutherianism. We may mention, also, the work that Mr. Salig has published, under the title of *Historia confessionis augustanæ*. Mr. Gerdes's history, a work which we before mentioned, is wrote with all the fidelity possible, as well as enriched with many pieces very rare, and very interesting.

which

## 8 ECCLESIASTICAL HISTORY.

which were effectively the subject of an academic dispute, maintained at Wittenberg in the month of October 1517. This news was no sooner spread in Germany, than it caused a variety of opinions among the people, some approving, and excessively praising him for this generous attempt, others expressing the greatest indignation at the boldness of a poor Monk. Tetzel used every means to maintain his cause against Luther, sometimes by disputing with him viva voce, at other times by writing, and particularly by striving to intimidate him by threats; but none of these ways succeeded. In the following year, Tetzel was seconded by three defenders of indulgences, John Eckius, a Divine of Ingolstadt, Sylvester Priarius, a Roman Divine, of the order of preachers, and James Hoogstraten, Inquisitor at Cologne. All the arguments they used in favour of indulgences were drawn from the vain opinions of the scholastics, or founded on the tenet of the Pope's infallibility and supreme power. Luther very easily confuted their false reasoning, and destroyed their chimerical assertions, by opposing to them the declaration of holy Scripture, and the deposition of the purest church antiquities. These resources were as familiar to him as they were unknown to his adversaries. The same year, in a general assembly of the order of Augustines convoked at Heidleberg, Luther proposed some new theses under the title of Paradoxa; which he publicly maintained with great strength of reasoning, and universal applause<sup>a</sup>.

Till now Luther had defended his cause, and that of the Gospel, with success equal to his

<sup>a</sup> It will be right to consult the work of Martin Bucer, entitled, *Relatio de disputatione Heidenbergenfi*, that Mr. Gerdes has given, from an original manuscript, in his appendix to the 1st. vol. of his *Hist. Evang. renov. n. 18. p. 175, &c.*

courage,

courage, both on public occasions, and by several writings he published. But the Emperor, Maximilian the first, who at the beginning disapproved neither of the proceedings nor the doctrine of this reformer, now began to express his dislike to the length of time those disputes took up. Therefore, to prevent the evil he feared would result from these disputes, he determined to refer the decision of the whole affair to the Pope. Leo, in the mean while, had already cited Luther to Rome, there to give an account of his late conduct. But Frederic, the Elector, of Saxony, who had a great regard for Luther, would not suffer him to expose himself to such dangers, and so far prevailed, that the Cardinal Cajetan, who was then at Augsburg, was appointed Judge in this affair. Luther went, by the order of his Sovereign, to the place appointed in October 1518. After several conferences, and the Cardinal having in vain tried every means to bring him to a recantation, Luther retired without any thing being concluded upon; but before he retired he appealed from the Cardinal to the Pope, and, in case the Pope should confirm his bull in favour of indulgences, from him to a future council<sup>a</sup>.

Leo, finding it would be very dangerous to proceed openly against Luther, so long as he should be under the protection of the Elector of Saxony, sought for milder methods in this affair, for it greatly disturbed him; as he, in part foresaw it's important and fatal consequences: he therefore sent into Saxony one of his Chamberlains, Charles Miltitz, a person of distinguished family in that electorate, to endeavour to bring

<sup>a</sup> There is a very excellent disputation of Mr. Christ. Eredi. Boether, *De colloquio Augustano Lutheri cum Cajetano*, which was printed at Leipzig in 1722.

## 10 ECCELSIASTICAL HISTORY.

back Luther, and to gain him to the interests of Rome, or, if that could not be done, to prejudice the Elector against him, and deprive him of that Prince's favour. Miltitz was unsuccessful in both these attempts, though he treated Luther with great respect, and publicly disapproved of Tetzels conduct. This so much fortified the courage of Luther, that he went with great haste to Leipzig, to be present at a new dispute between John Eckius and Andrew Carlostradius, which was to be held at that place in June 1519. This dispute began between the two antagonists on the subject of free-will; but Luther soon entered the lists, and powerfully attacked the authority of the Pope, particularly in the affair of indulgences. Each party, as is commonly done on such occasions, attributed the victory <sup>a</sup> to themselves.

Whilst they were thus striving to reconcile Leo and Luther, the former, wearied out with so many delays, and grieved to see his authority thus disputed, could no longer retain his resentment, and published, in June 1520, a bull, by which he condemned the doctrine of Luther as heretical and impious, commanded that all his books should be burned, and threatened to excommunicate him, unless, in the space of sixty days, he returned to his duty, and acknowledged his errors. Luther, far from being cast down, or even astonished, at this blow, in the month of December of the same year, caused the Pope's bull, with the body of canon-law, and some works of his adversaries, to be burned, in presence of the whole university of Wittenberg. Leo, having no

<sup>a</sup> Peter Mesellan, who assisted at this dispute, has given us an epistolary relation of it. Mr. Gerdes has inserted it in the appendix to the vol. I. of his Hist. &c. and he has added a letter of Philip Melancthon, which concerns the same subject.

other

## THE SIXTEENTH CENTURY. 11

other means of revenging himself on Luther, solemnly excommunicated him, his protectors, and followers, by another bull, in the year 1521<sup>a</sup>.

Maximilian died, and was succeeded in the Empire by his grandson Charles V. then King of Spain. This Prince, though young, thought himself capable of performing the office of Judge in this affair. He therefore having convoked the diet of the empire at Worms, in 1521, commanded Luther to appear there and defend his cause, granting him for that purpose a safe conduct. Luther, sensible of the great danger to which he exposed himself, was not, however, intimidated; but went to Worms, to which city he was introduced by the Herald of the Empire, and was afterwards conducted by the Grand Marshal into the presence of the Emperor, the Princes, and all the States. He shewed, on this occasion, a wonderful presence of mind, and unshaken resolution, answering all those who attacked him with as much spirit as truth. As he had many illustrious and powerful protectors at this diet, it is to them, without doubt, that he was indebted for the liberty of making use of his passport, so that he could retire with safety<sup>b</sup>, though he had made no recantation, nor had given up even one of the controverted articles. But those very protectors could not prevent this very diet from issuing out, soon after, a decree in the name of the Emperor,

<sup>a</sup> The two bulls of Leo X. against Luther, are to be found in the Bullarium de Cherubin. They are inserted in Mr. Gerdes's n. 14. of the appendix to vol. i. and n. 4. of the appendix to vol. ii.

<sup>b</sup> It is said that Charles V. was solicited by Alexander, the Pope's Nuncio, to order Luther to be seized, notwithstanding his safe conduct, as Sigismund had delivered up John Huss, without regard to public faith; but to that Charles made answer: "He did not chuse to have cause to bluth like Sigismund." See Voltaire's essay on universal hist. vol. iii. p. 99.

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by which Luther and his followers were condemned, as attainted and convicted of manifest heresy. This storm arising at the time Luther was on the road on his return to Wittenberg, the Elector, fearing he should be taken up in his journey by some of his enemies, caused him to be arrested, and conducted to the castle of Wartenberg, in the neighbourhood of Eismnach, where he remained concealed for ten months. He has ever since called that place his island of Patmos. He was not idle during his confinement; but, on the contrary, employed himself continually in writing for the advancement of his great work.

During the absence of Luther from Wittenberg, his most faithful and intimate friend, Philip Melancthon, who likewise holds a distinguished rank amongst the Reformers, and may be esteemed the teacher of all Germany, made himself known, and acquired, in a very short time, a great reputation. He was principally esteemed for his theological hypotyposes<sup>a</sup>, which he published in 1521. This was the first abridgment of protestant divinity that ever appeared. Luther left his exile after ten months, and returned to Wittenberg in 1522, principally on account of the troubles excited by some fanatics. At the same time many new innovations were attempted by Andrew Carlstadt, which were the first seeds of the unhappy division that afterwards afflicted the protestant church. Luther now published a translation of the New Testament which he made during his retreat, and which Melancthon revised with particular attention. He

<sup>a</sup> The learned not long since have questioned, whether before the edition of the hypotyposes which appeared in 1521 there had not been one published in 1520, which was afterwards suppressed. Consult the Biblioth. Theolog. of Mr. Krafft, p. 75. n. 9. p. 289, &c.

published.

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published, likewise, several other writings: some of them were wrote against Henry VIII. King of England; and all with design to forward the Reformation.

Leo died about the end of the year 1521, and was succeeded in the Pontificate by Adrian VI. a native of the Low-Countries. He was a worthy man, and not averse to the necessary reformation of the church, though he did not fully enter into all the measures that this great work required. He expressed his intentions in very remarkable <sup>a</sup> terms, by his Legate Francis Cheregat, who assisted at the diet of Nuremberg, begun in 1522 and continued in 1523; but he complains that the edict of Worms against Luther was generally neglected, and even despised in Germany. The states of the Empire, on their side, presented to Adrian, by his Legate, a hundred complaints of the German nation against the tyranny of the see of Rome <sup>b</sup>, requiring immediate redress. They likewise very earnestly desired that a free council might be immediately assembled in Germany. The Pope died in the intermediate space, and Clement IX. succeeded him, and sent, in quality of Legate to the new diet of Nuremberg, in 1524, the Cardinal Laurence Campegius, with charge to insist, in the strongest terms, on the strict observation of the edict at Worms. This demand received new weight from the edict of the Emperor, who was then in Spain, and enjoined the same thing of the States of the Empire. They returned very near the same answer to Clement VII. that they had before given to Adrian VI. and referred, at the same time, all the deliberations to the diet, that was soon to be held at Spire, although it was against the

<sup>a</sup> See Sleidan, lib. iv. p. 39 of the folio edition.

<sup>b</sup> They are to be found in the *Catalogus textuum veritatis*.  
Emperor's

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Emperor's satisfaction, and the states themselves were divided upon the subject.

The gospel preached in it's ancient purity; had, till this time, been joyfully received in Germany, Swisserland; and the neighbouring countries. But many obstacles now arose against it, some from without; and some even from the bosom of the Reformed churches. Both the one and the other greatly injured it, and stopped the progress of the Reformation. Very severe edicts were published against this new doctrine, in Hungary, in the Low-Countries, in England, in France, and the capital punishments commanded by these edicts, were inflicted in their utmost rigor.

Some people in Germany abusing Luther's doctrine on free-will, incited the peasants who found themselves loaded with very heavy taxes, to a revolt, which, in a short time, became very violent. These rebels, like to some furious animal when provoked, attacked their lawful masters in Suabia, Franconia, Alsace, Lorraine, and Thuringia, leaving every where behind them most fatal traces of their violence. They were at last suppressed; and, after having been defeated on many occasions, were obliged to return to their duty. But nothing was ever of greater hurt to the gospel cause, than the unhappy division that separated Swisserland and Germany; and, of what ought to have been but one church, made two churches, and two communions, and caused a hatred between them which no endeavors could overcome, and which rendered every effort to reconcile them ineffectual. We shall hereafter have occasion to speak more fully on this subject.

During this time died the worthy protector of Luther, Frederic, the Elector of Saxony. This Prince, had not entirely broken off with the church

## THE SIXTEENTH CENTURY. 15

church of Rome, nor formally renounced the religion of his fathers. This, however, was done by John, his brother and successor, who, on all occasions, adhered to the Reformation. It was under his protection that Luther and Melancthon laboured at the firm establishment of the gospel church, and gave it the form it has since preserved. They were particularly careful not to appoint any persons to the government of the church, but such as were learned, pious, and truly capable of this important charge.

The greatest number of the other Princes and states in Germany imitated this example, and proposed to serve God according to the dictates of their own consciences, and conformably to the precepts of the gospel, rejecting the vain inventions and impious superstitions of the church of Rome. By these united efforts the Reformation soon extended itself, and became very flourishing.

The enemies, to whom these successes gave great uneasiness, were not however idle. The Emperor, who was yet in Spain, wrote to his brother, the King of Hungary and Bohemia, strongly recommending to him, the strict execution of the edict of Worms, against Luther and his adherents. But in the diets held at Augsbourg and at Spire in 1525. and 1526. the advice of the Elector of Saxony, and of Philip, the Landgrave of Hesse, prevailed; and it was decided, that the execution of the edict of Worms should remain suspended, and the entire decision of this affair be referred to the next free council. At the same time, the evangelical states, in order to their more perfect security, formed in 1526. at Torgaw, a confederacy, by which they reciprocally engaged in a league offensive and defensive. The Emperor, still absent, continued to send very severe

## 16 ECCLESIASTICAL HISTORY.

were orders ; which made so much impression on the diet held at Spire in 1529. that the states made a new law, by which the abolition of mass was forbid in every part of the empire, and they, at the same time, revoked all that the preceding diets had done in favour of the evangelicals. The Princes and the states of that religion immediately took measures for their defence. For, even at that same diet, they made a solemn protest against the edict given against them, and made an appeal to the future council ; they afterwards took care that this protest and appeal should be presented to the Emperor himself, who, having been into Italy, was arrived at Placentia. At that time they gave to the evangelicals the name of Protestants, which they have ever since preserved.

Every terrifying circumstance seemed to be now united. The Emperor, who, by a long course of prosperity, was become extremely powerful, and had attained very great reputation by the wisdom and constancy with which he pursued all his designs, and the success which ever attended him, had now entered into alliance <sup>a</sup> with the Pope, in order to put an end to all religious disputes in Germany. Charles V. certainly intended to treat them with mildness. They were in daily expectation of his arrival in Germany, and of the immediate execution of his design. The Protestants, terrified at the approaching danger, held successively many assemblies <sup>b</sup> at Rotach, capital of the principality of Coburg, at Salfeld, at Schleitz, at Schwoback, at Sinalkald, and at Nuremberg :

<sup>a</sup> Consult the work of Mr. Ernest Solomon Cyprian, entitled, *Historia confessionis Augustanæ*, cap. v. and that of Mr. Salig, which has the same title, lib. ii. cap. 2.

<sup>b</sup> There is an account of all these assemblies, in a book of Mr. John Joachim Muller *historia Protestationis & appellationis ordinis Evangelicorum*.

but,

## THE SIXTEENTH CENTURY. 17

but, from the diversity of their opinions, they always separated without concluding on any thing. The chief obstacle to their unanimity was the unhappy division between Germany and Swisserland, which had already lasted some years. The Landgrave of Hesse, hoping to reconcile these differences, summoned an assembly of divines of both parties, to hold a conference at Marbourg, in 1529. Luther and Zwinglius assisted at it with some of their friends and followers. This conference was not absolutely unsuccessful, though it was far from answering the expectations, and ardent wishes of all well-disposed persons.

The Emperor, perceiving, by the conversation he had with the Pope, that it would be difficult to obtain of him a council, such as the Protestants desired, he chose rather that the affair should be treated of in the diets of the empire. He, therefore, convoked a diet at Augsbourg in 1530. which was opened in June. The Emperor himself presided, and Ferdinand King of Hungary, with the greatest part of the Electors and Princes, and the deputies from the cities of the Empire, assisted. It was before this solemn assembly that the Protestants presented the celebrated confession of Augsbourg, drawn up by Melancthon, assisted with the advice and direction of Luther, and many other of their most celebrated divines. The protestant states signed this confession, as being a faithful summary of their doctrine; and, having presented it to the Emperor, they obtained leave to have it publicly read in the assembly. Four cities which had embraced the doctrine of Zwinglius, concerning the holy sacrament, presented likewise to the same diet, and to the Emperor, a confession different from that of Augsbourg, and which was called Tetrapolitan. Besides these two confessions, Zwinglius sent a third in his own

## 48 ECCLESIASTICAL HISTORY.

name. Some time after this, Charles V. caused to be read before the whole diet, a refutation of the confession of Augsbourg, made by some divines of the church of Rome. At length, after many proceedings of both parties, and, notwithstanding the strenuous efforts made by the Protestants, the Emperor gave an edict, by which all innovation in matters of religion was prohibited; and by which it was enjoined, that all things in which they had any ways deviated from the ancient customs and laws of the Roman church, should be again put upon their old footing. These orders were accompanied with threats of the severest punishment against whosoever should disobey them.

This severity of the Emperor reduced the Protestants to the last extremity; they assembled at Smalkald in the same year, 1530. and there drew up a plan of a defensive alliance, as a means of preventing their intire ruin; which plan, in their following assemblies, was at length brought to perfection.

The Emperor, surpris'd at the resolution of the protestant states, considered on methods more gentle than those he had before made use of. And, after having held many councils on this affair, to which the Protestants were admitted, he publicly granted to them at Nuremberg, in 1532. the first religious peace, on condition that it should be but for a time. The principal motive that induced Charles V. to this concession, was, the need he had of the assistance of the protestant Princes against the Turks, and that, during the war with that people, it was his interest to preserve the states of the empire in union with each other, and to refer all religious disputes to the next council, or to another diet. This agreeable news had scarcely reached the ears of John, Elector

## THE SIXTEENTH CENTURY. 19

Electors of Saxony, before this pious Prince died, and left the Electorate to his son, John Frederic, the heir of all his virtues, and who was the most zealous and constant protector the gospel ever met with, and who had exposed himself to many and very great adversities in her defence.

Pope Clement IX. soon as he heard the decrees of the diet of Nuremberg in favour of the Protestants, began to fear it would affect his authority; for which reason he now willingly listened to the proposals of holding a council, to which before he was so very averse, and even conferred on this subject, both with the Emperor and the protestant States. But he foresaw what in effect soon after happened, that the Protestants would never acquiesce in a council such as he should propose to them. Death put an end to all his designs. Paul III. succeeded him, under whose auspices, with much difficulty, the council of Trent at length assembled in 1545. In the mean time the Emperor granted many confirmations of the religious peace, which were given at Cadan in Bohemia in 1534. at Frankfurt in 1539. at Ratisbon in 1541. at Spire in 1542 and 1544. &c. hoping, that during this time a reconciliation might be made between the two churches, by the means of some amicable conferences between the Divines of both parties. These amicable conferences were held, but without success, at Worms in 1540. and at Ratisbon in 1541 and 1546. As during the whole course of these negotiations the affairs of the Protestants were in a very bad situation; the most sensible amongst them ardently wished these intestine quarrels might cease, and peace be established amongst themselves. The most worthy part of the clergy in Swisserland and Saxony listened to these desires; and it is to their indefatigable labours we owe

## 20 ECCLESIASTICAL HISTORY.

the celebrated work entitled the Concord, that was drawn up and published at Wittenburg in 1536. We shall, in another place, speak of it more fully.

The religious peace, as we have before seen, was designed to be but temporary, and till they had found out proper means of pacifying Germany, by putting an end to their differences on the subject of religion. The Pope and Emperor proposed many things for this purpose, but none were acceptable, and, consequently, not productive of the desired effect. Those who maintained the ancient religion, thought no means could be now effectual but that of arms to reunite the Protestants to the church of Rome. The Emperor, continually solicited by the Pope to enter into this scheme, at length consented, and suffered his designs to be perceived. The Protestants on their side, who always expected this issue to their affairs, took every means they thought could any ways contribute to their safety and defence. Thus, every one was in continual expectations of seeing a most cruel war. Before it broke out Luther attained the end of his most glorious life in the month of February, 1546. and had not, consequently, the grief of seeing the melancholy fate to which his church was exposed. This war, called Smalkald, began in July of the same year, by the prescription of the Elector of Saxony and the Landgrave of Hesse; however, this sentence was given under another pretext, though it's real cause was religion. The event of this war, maintained at first with equal vigour on both sides, became at last fatal to the Elector John Frederic, who being defeated near the Elbe in April 1547. was made prisoner, and carried about as such for some years in the Emperor's train;

## THE SIXTEENTH CENTURY. 21

train ; they likewise deprived him of his electorate, and gave it to Maurice, his relation, Philip, Landgrave of Hesse, suffered the same treatment, for being deceived by the ambiguous promises, or by some other deceits<sup>a</sup>, either of the Emperor or the Bishop of Arras, he had submitted, and delivered himself into their power.

Charles was then at the height of his glory ; all Germany had submitted to him. But, notwithstanding this, his mind was far from being easy ; he was agitated with so many cares, that he acknowledged it was absolutely necessary for him to make a solid and durable peace with the Protestants. He was sensible that the foundation of his prosperities, great as they were, could never be well established till all the people were united in their religious sentiments. He hoped to attain this end by the means of a new formulary, equally adapted to the Protestants and the Roman Catholics, and which he commanded to be received throughout all Germany. The composition of this work was confided to Julius Pflug, Michael Sidonius, and a Protestant Divine, called John Agricola, they being all three

<sup>a</sup> All historians relate, that the Emperor had promised the Landgrave, that in case he would submit he should be free from all prison ; but Anthony Perrenot de Granvelle, then Bishop of Arras, and Minister to Charles, by changing one single letter in the words of the promise, gave them a quite different meaning ; according to which the Landgrave was only assured of not being condemned to a perpetual prison. Such a change is certainly very easy in the words of the German language ; which, it is said, they made use of on this occasion. But many persons well versed in the history of these times, look upon this relation as fictitious. See the epistolary dissertation of Mr. Peter Plekenius, printed at Gottingen in 1750, entitled, *Utrum Caroli V. dolo vox ciniger in ewiger, in decreto de Philippi magnanimi captivitate mutata fuisse falso dicitur ?*

## 22 ECCLESIASTICAL HISTORY

men of great knowledge, prudence, and moderation. These Doctors, to comply with the will of the Emperor, and, at the same time, their own inclinations, collected all the articles of the Christian religion into one body, of which they formed a writing which has since been very much celebrated, under the name of Interim. The contents of this work were entirely conformable to the principles of the Roman church, and suited to it's worship, two articles only accepted, which they gave up in favor of the Protestants, the communion in both kinds, and the marriage of the Clergy. The Emperor caused this Interim to be read at the diet of Augsburg, and commanded it to be received as a law throughout the Empire.

Far from being to every one's taste, this new Formulary did not, in reality, please one person. The court of Rome itself, though it's interests had been principally, and almost solely, attended to, was very much displeased that any one should arrogate to himself the right of judging upon matters of doctrine and religion, which they looked upon as a prerogative of the Popes. There was not amongst the Protestants one person of judgment to be found who approved of this plan of reconciliation ; but amongst the Princes, and even the Clergy, there were some who, either through fear, or from respect to the Emperor, or, perhaps, from some remains of attachment to their ancient ceremonies, were of opinion, that for the present they ought, in indifferent things, to accommodate themselves to the times, and to comply with the Emperor's commands. These sentiments procured them the name of Adiaphorists, and caused new divisions. The greatest number, however, preferring their duty and conscience to all temporal advantages, declared openly, that they would not obey these commands.

## THE SIXTEENTH CENTURY. 23

commands. The Emperor used every possible means for the success of this enterprise; sometimes he pressed the one party, sometimes the other; he employed the most persuasive solicitations and most flattering promises, sometimes the strongest intreaties and severest menaces; at last, finding all these efforts ineffectual, he had recourse to open violence. But he met with the mortification of failing likewise in this; for God raised up to the Protestants a deliverer whom they could not expect.

Maurice became Elector of Saxony, through the favour, or rather, the gratitude of Charles V. who was more indebted to his services than to those of any one for the supreme power in Germany, at length quarreled with the Emperor, and used every endeavor to restore the Protestant Princes, who were detained prisoners, to their liberty. For which end he made a secret alliance with Henry II. King of France, and with some Princes of Germany, raised troops, and having unexpectedly attacked the Emperor in 1552. the latter was obliged, with his brother, Ferdinand King of Hungary, to fly into Tirol, and was there in extreme danger from the power of Maurice. Charles V. greatly affected with this sudden revolution, renounced for ever the design of opposing the progress of the gospel doctrine. Immediately, and from his own inclination, he restored to liberty the Elector of Saxony and the Landgrave of Hesse, and was seriously determined to procure for Germany, in affairs of religion, a solid and durable peace. Such was the end of so many troubles, disputes, and wars. After the numberless afflictions and calamities the Protestants had suffered, they at last obtained the free and secure exercise of their religion in Germany. These advantages were at first promised them by the

## 24 ECCLESIASTICAL HISTORY.

peace of Passau in 1552. and afterwards confirmed by the diet of Augsbourg, in 1555. The Emperor, instructed and convinced by the various events of his life, of the frailty of all human enjoyments, and the nothingness of grandeur, resolved, after having seen the great affair of religion happily terminated, to abdicate the imperial dignity in 1550. and, in 1555. that of King of Spain; designing to end his life in a private condition. It is said, that, in his last years he shewed an inclination to Protestantism.

### A R T I C L E III.

#### HISTORY of the REFORMATION in SWISSERLAND.

**W**HILST Luther was employed in reforming Germany, Zwinglius and Haller who were preceded by Thomas Wittenbach, of Bienne<sup>a</sup>, laboured at the same work in Swisserland<sup>b</sup>. Huldric Zwinglius, born in 1484. at Wildenhaus, in the county of Tockenbourg, may justly be called the Reformer of Swisserland. After having preached, with great success, the pure gospel doctrine, in several places, since the year 1516. Zwinglius was called in 1519. to Zurich, to take upon himself the office of principal pastor. His only occupation, as such, was to

<sup>a</sup> Zwinglius studied under Wittenbach, in the university of Basil. There is a good life of Wittenbach in the museum Bernense, a German work, printed at Berne in 1740. in 2 vols 8vo.

<sup>b</sup> Among numbers of writers who have treated of the Reformation of Swisserland, we may distinguish John Henry Hottinger, to whom we are indebted for three volumes in quarto, in German, intitled, *Acta ecclesiæ Helvetiæ*. Mr. Ruchart has also given us a very useful work on the same subject, printed at Geneva, in 6 vol. 8vo.. The work of Gerdes, which we have so often quoted, contains also many things very interesting, with respect to this Reformation.

explain

explain to his hearers the truths of our holy religion, taken from the word of God, their pure and only source, free from all human tradition.

The beginning of the Reformation in Swisserland was very nearly the same with that of the Reformation in Germany. In 1518. a short time before Zwinglius was called to Zurich, Bernard Samson, an ignorant and arrogant man, being charged with the sale of indulgences from the court of Rome, acquitted himself of his shameful commission in such a manner as caused great troubles in Swisserland. Zwinglius, who had already openly preached many doctrines proper to enlighten the minds of the people, publicly opposed Samson; and Hugens, Bishop of Constance, did not disapprove this Pastor's zeal against indulgences. The latter was scarcely established at Zurich, when the Monk arrived at that place, and exposed his merchandize to sale. But Zwinglius so strongly represented the enormity of such abuses, that Samson was, not only driven out of Zurich, but even from all Swisserland, and that by the order of Leo X. to whom the Swiss had represented their just complaints. This was the first step to a Reformation in Zurich and Swisserland in general: and which paved the way for those which followed soon after.

Zwinglius had already drawn great advantages from his dispute with Samson: it shewed him the general disposition of the people, who waited but for a favourable opportunity to shake off the yoke of superstition. Seeing then, that, by continuing his labours for the Reformation, he might almost depend on success: he consecrated to it all his time, preaching, teaching, and writing, with indefatigable zeal. He obtained, in 1529. of the senate of Zurich, that all preachers should be  
commanded

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commanded, for the future, never to make use of any traditions, or commands of men, but to adhere strictly to the holy scriptures, and to preach publicly the true doctrine, without any alteration or addition. In consequence of which declaration the Zuriccans immediately renounced the fasts, and many other ceremonies of the church of Rome; this very much displeased the Bishop of Constance, and gave him a dislike to Zwinglius, whom he had before favoured in the affair of indulgences. This prelate, having unsuccessfully exhorted, in 1522. the Zuriccans to avoid all innovation in matters of religion, and, having caused a conference to be held in the same year, between Zwinglius and John Faber, with the same ill success, he branded, not only Zwinglius, but, likewise, all the inhabitants of Zurich, with the name of Innovators, infected with capital heresies, and represented them as such to all the other cantons.

The vehement and repeated attempts of that Bishop, and the intrigues of the Monks in the city of Zurich, were some impediment to the progress of the Reformation, but, however, they did not prevent the senate of that city from appointing, for the month of January, 1523. a public dispute on the controverted articles between the divines of both parties. The Doctors and Preachers of the state were all called upon to attend it. The Bishop of Constance was likewise invited to this conference; he having the spiritual government of the church of Zurich, but, not choosing to go himself, he sent his Vicar, the same Faber, who had before disputed with Zwinglius. The Reformer presented sixty-seven propositions, in which were contained the principal gospel truths opposed to the abuses of the church of Rome; and he proved them so clearly, from texts of scripture, that the senate  
ratified

## THE SIXTEENTH CENTURY. 27

ratified them, with it's approbation, by a public act, and commanded the ministers of all the churches to conform to them. There was held, in the month of September, in the same year, another conference, at which a great number of divines assisted. The Bishops of Constance, of Coire, and of Basil, were invited to it, but they thought it was not becoming them to be present. A third was held in January, 1524. and the good cause on all these occasions triumphed over error.

The labours of Zwinglius were confined to the little canton of Zurich, but his fame spread itself throughout the neighbouring countries, and reached even to the Pope. Adrian VI. who, at that time possessed the see of Rome, was a Pontif of a mild disposition, and, hoping to bring back Zwinglius by gentle treatment, sent a legate into Swisserland, charged with letters to him, by which he offered him great advantages, provided he would return to the profession of the faith of his fathers ; but these offers had no effect. However, the other cantons acted conformably to the Pope's intentions ; for, perceiving that the Zuriccans would very soon openly separate themselves from the church of Rome, they made a decree forbidding any change to be made in religion, in the assembly they held at Lucern, in 1524. and likewise sent deputies to Zurich, to stop the progress of the Reformation in that place. But their endeavours were unsuccessful. The senate of that city remained immoveable in their pious intentions, and began the same year to abolish all ancient superstitions. They strongly recommended to all their ministers the preaching the word of God, with confidence and truth.

In the year 1524. Andrew Carlostadius being banished from Saxony came to Strasbourg and Basil, and there raised a controversy respecting the  
the

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the manner in which Jesus Christ is present in the holy sacrament ; the dispute soon became violent ; Carlostadius had delivered his opinion on this subject, in a work which he divided into six books, and clandestinely printed at Basil. The report of this novelty being arrived at Zurich, alarmed the senate, who took measures to prevent the sale of Carlostadius's book in that canton. But Zwinglius, who was already of opinion, that the words in the institution of the holy sacrament ought to be taken in a figurative sense, though he did not otherwise adopt the opinions of Carlostadius, persuaded the senate, both in private conversation and by his sermons, that they might safely grant to every one the liberty of reading the writings of that Divine. This was the signal for the fatal sacramental war of which we shall give an account in a book set apart for that purpose. This affair caused great troubles to Zwinglius, even in Zurich. But he freed himself from them all by his resolution, and brought things to such a point, that, in April, 1525. mass was intirely abolished in that city, divine worship properly regulated, and the church Reformation perfectly completed.

Some other of the Swiss cantons imitated the example set them by that of Zurich. Wolfgang Fabricius Capiton had sown in Basil the seeds of the pure doctrine. He was succeeded by John Œcolampadius, one of the most worthy labourers the Lord had sent into his vineyard, and whose memory is justly respected by the Basilians.

About the year 1522. Sebastian Hoffmeister preached the gospel first at Schaf-house, and, afterwards, at St. Gal, with great success.

The Basilians were likewise instructed in the truth, about the same time, by Bertold Haller. The Reformation seemed daily advancing in the cities

## THE SIXTEENTH CENTURY. 29

cities of Swisserland, but twelve of the cantons remaining firm in their ancient belief, regarded the innovations as sacrilegious, and very strongly opposed them.

This hatred to the Zuriccans, and the hopes of preventing others from coming to an open rupture with the church of Rome, induced them to summon the clergy at Baden, in 1526. to maintain a public dispute on religious subjects. They invited Zwinglius, but he, knowing they had designs on his person, thought fit not to appear. The senate of Zurich were of the same opinion, but Œcolampadius went to the place appointed. The dispute being over, the Roman-Catholics, with great arrogance, attributed the victory to themselves, declaring Zwinglius worthy of excommunication, as author of the new doctrine in Swisserland, and commanded every one to adhere to the ancient religion. The Bernese, far from being intimidated at these decrees, continued, with great spirit, the work they had begun, and, in the month of January, 1528. they caused another dispute to be held at Berne, at which Zwinglius assisted, and the gospel doctrine openly triumphed. The magistrate soon after commanded the mass, the altars, and all other remains of superstition to be intirely abolished throughout the city and the canton of Berne. The same things were done at St. Gal, in that year, and the following, 1529. in which John Œcolampadius completed the Reformation at Basil; that of Schaf-house bears the same date.

The catholic cantons, enraged at all these changes, thought it their duty to take up arms for their church. Five of these cantons, namely, those of Schweitz, Uri, Underwald, Zug, and Lucern, would have come in the year 1529. to an open war with the Bernese and the Zuriccans,  
if

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if they had not been appeased and reconciled by the other cantons, to which the city of Strasbourg joined itself. This reconciliation was but for a time, and the war was rather differred than ended, for, in about two years, it again broke out. The five catholic cantons, after having given frequent cause of complaint to those of Zurich and Berne, who, on their side, had prohibited all commerce with their adversaries, assembled their army, and suddenly and unexpectedly attacked the Zuriccans, on the 11th of October; who, being betrayed by one of their own party, were easily routed. Zwinglius, who had always advised peace to his countrymen, lost his life in this battle, at which he was obliged to be present, by the command of the magistrate his intimate friend. Oecolampadius, the first Pastor of Basil, did not survive him long, for he died the November following, aged forty-nine. The Bernese, and some other Protestant cantons, joining themselves to the Zuriccans, rendered them soon able to oppose their enemies; and fortune was, for some time, favourable to them. But the Reformed, being divided amongst themselves, acted imprudently, and soon gave another battle, which was as unfortunate for them as the first, and it's consequences seemed to threaten their inevitable destruction. However, the Swiss, foreseeing the fatal effects of such divisions, concluded, soon after, a happy peace, by which the Protestants obtained intire safety, and full liberty of conscience.

The fame of what had been done by the Protestants in Swisserland and Germany having reached the ears of the Vaudois, who, for many centuries past, had dwelt in some of the vallies of Piedmont, Dauphiny, and Provence, they sent, in 1530. two of their Pastors, George Morel, and  
Peter

## THE SIXTEENTH CENTURY. 31

Peter Latomus, or Masson, to Berne, to Basil, and to Strasbourg, to confer with the Protestant divines of these cities, to relate to them the religion of the Vaudois, and to instruct themselves in that of the Reformed. It appeared from the letters of these good Vaudois, that they were firmly attached to the religion taught them by their ancestors, and that they had the greatest aversion for the abuses and superstitions of the Roman church; but that they lived, at the same time, in great simplicity, and had not the least knowledge of the belles-lettres, upon which account some errors had imperceptibly crept in amongst them. Œcolampadius and Bucer, with great modesty and gentleness, soon convinced them of their errors; after which they resolved, at a synod which they held at Angron in 1532. to form a strict association with the churches of Swisserland. William Farel and Anthony Saurier, who had been of great service to the Reformed churches in France Germany and Swisserland, assisted at this synod, and principally contributed to put a happy end to this negotiation. They published, in the same synod, a short confession of faith of the Vaudois, and Peter Robert Olivetan was appointed to translate the Bible into French. This version was afterwards printed at Neufchatel, in 1535. at the expence of the Vaudois churches.

We are now come to speak of the Reformation of Geneva. This city, and republic of the same name, from the year 1529. had expressed a great desire for this happy change, particularly upon account of the depraved manners of the clergy, whose excesses were carried beyond all bounds. William Farel, of a noble family in Dauphiny, and one of the most faithful servants of the Lord, begun to preach the true gospel doctrine

## 32 ECCLESIASTICAL HISTORY.

doctrine at Geneva in 1532. and was heard with pleasure, and even with profit; but the party of the Bishops at that time prevailing, he was soon after obliged to leave the city. Anthony Froment immediately followed him in this pious undertaking, and had also the same fate. However, the number of those who wished well to the Reformation increased, and, upon this account, a division arose among the citizens, some of whom insisted that the word of God should be freely preached, whilst others obstinately defended their ancient religion. The council, the clergy, and, particularly, the Bishops, joined with the latter, their interests were likewise strongly recommended by the Friburgenses, allied to the Genevans. The people of Berne, on the contrary, supported with all their power the Reformed party. In the midst of these altercations the Bishop made some attempts to extend his rights and jurisdiction beyond their lawful bounds; in which he was powerfully opposed by the magistrates. Things at last came to a point, the Bishop was obliged, in 1533. to quit the city, to the great satisfaction of the Reformed. In the following year Farel and Froment were recalled, and were joined by a third companion, highly worthy to be engaged with them in such a work, Peter Viret. These faithful ministers mutually endeavoured to free the church of Geneva from the errors and abuses of that communion which she had forsook: and God so prospered their labours, that in 1535. the work was completed, with the approbation of the magistracy, who then interposed their authority.

Thus, by Divine goodness, the republic of Geneva was delivered from the oppression of the Bishop, and all the remains of popery intirely vanished. However this new church was still, in many respects, very defective. It's form was  
neither

## THE SIXTEENTH CENTURY. 33

neither regulated in worship or discipline. It was not, however, long before she acquired these advantages. In 1536. John Calvin, of Noyon in Picardy, whose name was already well known in France and Swisserland, happened to pass through Geneva on his return from Italy into his own country. Farel and Viret hearing of his arrival, went immediately to solicit his stay : this request he for a long time refused, but was at last prevailed upon to grant. Knowing his uncommon talents and great capacity, they were very anxious to join their labours and counsels with his, in order to bring that work to perfection in which they had so zealously laboured. Calvin, overcome by their importunities, consecrated the rest of his life, to the service of the church of Geneva, and upon that account is looked upon as her Reformer. It is, indeed true, that in 1538. he had some little disputes, which obliged him to leave the city in company with Farel. He chose, for the place of his retreat, Strasburg, where he was offered the appointments of Pastor, and Professor in Divinity. During his stay he lived in strict union with Bucer and Capiton. These three great men, both in public and private, very ably defended the cause of the German Protestants against the Roman Catholics. The Genevans soon perceived the loss they had from the absence of Calvin, and very strongly solicited his return ; but these solicitations were very often repeated before he would come back ; and even when he did, he shewed it was rather against his Inclination : however, in the following year there was no subject of complaint. He had the sole management of all ecclesiastical affairs ; and his fame so greatly increased, that numbers of strangers came from all parts to profit by his instructions. He lived to see the church of Geneva

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completely regulated and firmly established. The form of her constitution was so greatly approved by the other Reformed, that in France, Germany, the Low-Countries, and Scotland, they formed their own upon the same plan. After having supported incredible fatigues, rendered more painful from his very infirm<sup>a</sup> constitution, this incomparable man yielded up his soul to God on the 27th of May 1564. in the fifty-fifth year of his age. Upon his death the first place both in the church and academy was conferred on Theodore Beza, of Veselay in Burgundy, who had been till that time an assistant to Calvin. He also distinguished himself by his understanding, learning, and piety, and the services he did religion to a very advanced age, not dying till the year 1605.

### A R T I C L E IV.

#### HISTORY of the REFORMATION of the kingdoms of SWEDEN and DENMARK.

**T**HE pure light of the gospel, after having rapidly spread itself throughout Germany, soon penetrated into the most distant countries, and even to the extremity of the north, Denmark and Sweden, after some difficulty, enjoyed this benign light. The fate of these churches at first resembled that of the churches of Saxony and Swisserland. John Angelo Archimbaud, a Legate of Pope Leo X. in Sweden, like

<sup>a</sup> He was extremely lean, and much inclinable to a consumption, greatly troubled with the head-ach, and, for the five last years of his life, had an ulcerous disorder, which caused him frequently to spit blood. See a very good life, together with the will, of this excellent man in vol. iv. of the Christian's Magazine, p. 195. — 246. where the reader will find many instructive lives of the first Fathers, and most eminent Reformers of the church, compiled with great care by the authors of that useful work.

the

the rest of those vile traffickers, made an open sale of indulgences. This Legate, in concert with some factious Bishops, considerably favoured the usurpation of the cruel CHRISTIAN. When this tyrant was deprived of his kingdom, which was conferred on Gustavus, the Senators perceiving that the the clergy was much too powerful, represented to the King that this power was very prejudicial to the state. This was the first cause that withdrew the attachment of a great number of people from the ancient religion.

Gustavus, on his side, during the time he had spent at Lubeck in a kind of exile, had conceived a great inclination for the principles of the Reformation. He dared not, however, publickly to declare it, until two of his subjects, Olaus and Lawrence Petri, brothers, came from Wittenberg, where they had studied for some time under Luther; the first of these brothers was afterwards a Clergyman at Stockholm, and the other was made Archbishop of Upsal. These two brothers greatly forwarded the intentions of the King. They communicated at first only to their friends the doctrine they had brought with them from Germany, and afterwards, by degrees, they spread it more openly. Those who had the Pope's authority at heart opposed the truth; but Gustavus without paying any regard to their murmurs, allowed his subjects not only free liberty to read the works of Luther, but he even sent for Ministers from Wittenberg.

This Prince, who had a very sincere attachment to the true religion, took care, by means of his Chancellor, Laurence Andrea, and the two Petris<sup>a</sup>, to have the New Testament at first, and afterwards the whole Bible, translated into the

<sup>a</sup> See the Biblioth. sacr. du P. de Long. Part ii. p. 293.

vulgar tongue for the benefit of his subjects. All things being thus disposed, and the people's minds sufficiently prepared, the King caused a public conference, or dispute, to be held on matters of religion at Upsal in 1526. Olaus Petri supported the cause of the Reformed, and Peter Gallius that of the Roman church. As it was not permitted for either party to quote any other authority than that of the Holy Scripture, the good cause easily prevailed.

The King, that he might make a prudent advantage of such success, convoked, in the same year, the States of the kingdom at Upsal, and on the following at Arosen, and declared to them the design he had formed of procuring a Reformation of the church. In the first of these assemblies the Bishops seditiously opposed the King, and stirred up the Dalecarlians <sup>a</sup> to make a tumult, which was soon suppressed. But in the second, upon the King's telling them, that if they continued to oppose his designs he would abdicate the throne, all the orders in the kingdom threw themselves at his feet, conjured him not to abandon them, and they would engage faithfully to perform his will. From that moment the clergy lost all the power they had usurped. The Bishops were obliged to deliver up to the King the strong places they possessed. One part of the revenues of the clergy were applied to the wants of the state, or restored to the great men who had been deprived of them, and the Reformation took place on the intire destruction of Popery. At length the Clergy themselves consented to these changes, and in a diet held at Orebro in 1529. an edict was published, which for ever dissolved the Pope's dominion, and confirmed, in the most irrevocable manner, the Reformation of Sweden.

<sup>a</sup> A wild, unpolished people, who inhabited the mountains of a province in Sweden, called Dalecarlia.

## THE SIXTEENTH CENTURY. 37

Let us pass on to Denmark<sup>a</sup>. Christian II. son of a sister of Frederic the wise, Elector of Saxony, a Prince of a very cruel and inhuman character, imbibed, however, very favourable notions of the Reformed religion, and requested the Saxon Princes to send into his kingdom some of their clergy. That which principally opened the eyes of Christian, was the scandalous conduct and odious traffic of the legate Archimbaud. A translation of the New Testament into Danish, was undertaken, which was published. Frederic, Duke of Holstein, uncle to Christian by the Father's side, being called to the throne, upon the expulsion of his nephew, shewed the same favourable inclination to the Reformation; and allowed the disciples of Luther, particularly George Johannis, and John Tauffon, full liberty to preach the gospel doctrine. The Bishops, who had then amazing power in the kingdom, very greatly opposed the designs of the King, but they could not prevent their success, for, in the year 1527. the authority of this Prince was decided at the diet of Odensee, and every person was allowed full liberty to profess his religion.

This decision of the diet was soon followed by a great revolution in the state of religion in Denmark; however, to bring things to the desired point, a great deal was to be done, and many difficulties to be surmounted. This happiness and glory were reserved for Christian III. who ascended the throne of his father in 1534. but had

<sup>a</sup> There is a history of the Reformation in Denmark, in French, by Conrad Alfacus which Mr. Seckendorff mentions as no despicable work, but we very seldom meet with it. It is not long since Mr. Pontoppidan, Bishop of Bergen in Norway, published a very complete and excellent work, on this subject, called the *Annales Ecclesiæ Danicæ diplomata*, in 4 vol. 4to. printed at Copenhagen. See also in Mr. Geddes's *Historia Evang.* the history of the Reformation in Denmark.

much

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much difficulty to attain the inheritance he was intitled to by his birth. As soon as he found himself confirmed in it, he began to repress the attempts of the refractory Bishops, and greatly diminished the authority they had abused to his prejudice. He sent afterwards from Wittenberg, in 1537. for an excellent divine, born in Pomerania, named John Bugenhagen, an intimate friend and colleague of Luther; to this clergyman he gave the power of regulating every thing that concerned religion, a task which he performed with indefatigable zeal, and great success. He had also the honour to crown the King and Queen. At length, at the diet of Odensee, held in the year 1539. the last hand was put to this useful work of the Reformation, the senators of the kingdom fully confirming and solemnly ratifying every thing that had been done in this affair.

#### A R T I C L E V.

##### HISTORY of the REFORMATION in FRANCE.

**T**HE genuine gospel doctrine preached by the Reformers in Germany and Switzerland, was soon carried into France\*, where it met with a very favourable reception, principally upon account of the taste of Francis I. for letters, and his great liberality to men of learning. This disposition of the Prince being well known, brought many strangers into France, amongst whom were a great many promoters of the Reformation, and,

\* The history of the Reformation in France, which is full of most remarkable events, has been written by many very excellent authors, most of whom are so well known that it would be unnecessary to enumerate them. Consult also Mr. Salig, in his *Histor. Confess. August.* lib. v. ch. 5. and the 4th of Mr. Geddes's work, where he has carried this history to the death of Francis I. and Mr. Salig to the beginning of the reign of Charles IX.

as the first Reformers wrote with infinitely more elegance and learning than they had been accustomed to in those times, their writings had an extraordinary run in this kingdom, and were read with all imaginable eagerness. These books fully convinced many sensible persons of the necessity of a Reformation, and inspired them with the most ardent desire of a revolution to take place, which had been for a very long time much expected, and earnestly wished for.

The university of Paris had indeed pronounced in 1521. a very severe censure<sup>a</sup> on Luther and his writings; however, amongst even the learned themselves, there were many who greatly favoured the doctrine contained in the writings of this Reformer and those of Melancthon. The first beginnings of the Reformation were at Meaux, near to Paris, where, under the protection of William Briffonnet, Bishop of that city, James le Fevre de Etaples, William Farel, Gerard le Roux, and some others, endeavoured to bring to light the errors, superstitions, and scandalous abuses of the Roman church; and they formed in this city an assembly or church of the Reformed. The report of this novelty being soon spread throughout all France, the Parliament thought it necessary to take cognizance of it in 1523. and to proceed to a severe examination. John le Clerk, who, they say, was formerly a Wool-comber, was then the Minister of this new church; him they seized, whipped, marked with a hot iron, and banished the city. He sought an asylum at Metz, where he soon after suffered death. The rest of the church of Meaux was dispersed throughout all France. The Bishop, in order to free himself from the

<sup>a</sup> The censure is inserted in the appendix to the IVth vol. of Mr. Geddes, n. 2. p. 10. It is intitled *Determin. Facul. Theol. Parisiensis super doctrina Lutherana.*

danger threatened, assembled a synod, in which he condemned the opinions of the Reformed. James le Fevre and Gerard le Roux endeavoured to save themselves by flight, and went to Margaret Queen of Navarre, sister to Francis I. This Princess, for whom the King her brother had a great affection, very much favoured the Reformed, many of whom she protected.

Under her auspices, the number of the promoters of the true doctrine greatly increased in Berne and Guienne, and many churches were there founded with a regular form of worship and lawful Ministers. The Bishops of France so greatly complained of the proceedings of Margaret to the King, that he called his sister to hear her on this subject. At first he seemed to listen very favourably to the projects she offered to him for a Reformation, and to consent to treat with mildness all those whom she recommended. But, afterwards, principally upon the instigation of Cardinal de Tournon, the Monarch changed his measures, and seriously commanded Margaret, for the future, to shun these innovators. He even carried his rigour so far as cruelly to punish the Lutherans, for so they called all those who receded from the doctrine of the Roman church. The Protestant Princes interceded in their favour, but without any success. Piles were prepared and lighted throughout all France, and many generous martyrs expired in the midst of flames.

The heat of this persecution again revived, when, in 1534. some of the Reformed had the imprudence to spread about little billets, in which the mass was particularly attacked, and fixed them even on the gates of the palace where Francis usually resided. The cruelties exercised on the defenders of this new doctrine then redoubled, and lasted during the life of that Monarch. Those who became

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became particularly the victims of these cruelties, were the Vaudois dispersed and concealed in the mountains of Languedoc and Provence, where they thought themselves secure of finding a safe retreat. These were the same Vaudois whose association with the Swiss we before mentioned. The Catholics attacked them with great fury in 1545. and spreading themselves in the villages where they dwelled, the principal of which were Merindol and Cabrieres, they made so frightful a slaughter, that Francis I. on his death bed, felt a real horror for these excesses, and charged his successor to make a very exact inquiry into the affair.

This successor was Henry II. who, conformable to the request of his father, proceeded according to law against the principal authors of the massacre of the Vaudois, and punished them with all the rigour their crimes deserved; but, notwithstanding that, the innocent confessors of the gospel were as much disturbed and tormented, as under the reign of Francis I. Some, even of the counsellors of the parliament of Paris, felt the effects of this animosity against the true religion; and the King was just projecting a bloody execution of them, when a period was put to his life by the wound he received at Tournay in 1559. In the midst of all these persecutions, the number of the faithful greatly increased, and many churches were established in the different provinces of the kingdom of France upon the plan of the church of Geneva, founded by Calvin.

Many of the principal bishops of the Gallican church favoured this doctrine, and even some Princes of the blood, and many Nobles of the first quality, made no scruple openly to profess it: Such were Anthony of Bourbon, King of Navarre,  
Lewis

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Lewis Prince of Condé his brother; Admiral Coligny; the Duke of Rohan, &c.

A little time after the death of Henry II. the reformed churches of France held their first national synod at Paris<sup>a</sup>, and there drew up their confession of faith<sup>b</sup>.

Francis II.<sup>c</sup> the eldest son of Henry, succeeded to the throne, a young Prince, weak both in body and mind; during whose reign the government was entirely in the hands of his mother, Catherine of Medicis. Those who had the most influence in the councils were the Dukes of Guise uncles by the mother's side; to Mary Stuart, Queen of Scotland, and wife to Francis II. The Princes of the blood were jealous of the power of the Guises, thinking, with great justice, that the administration of affairs ought rather to belong to them than to Princes of a foreign race, the Guise's being of the house of Lorraine. These were the preludes of the long troubles, and the bloody civil wars, which desolated France. The Guises, under pretence of supporting the ancient religion; attended solely to their own interest, and the maintenance of their authority. Things at last came to a point, the Princes of the blood, and the principal Reformed Nobles, having at their head Lewis of Bourbon, Prince of Condé, made an association, commonly called the league or conspiracy of Amboise, from the place where it was concluded, in which they proposed to take

<sup>a</sup> The acts of this synod are to be found in the synodes nationaux des Eglises de France, by Mr. Amyon, Vol. I. &c.

<sup>b</sup> This is the same they have inserted into the collection, des confessions de foi, printed at Geneva in 1654. Part I. p. 47. At the end of the 8th and 9th of this collection, they have put, by a false impression, the year 1569. instead of 1589.

<sup>c</sup> See the elegant dramatic work of Mr. President Henault, called Francis II.

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the King out of the hands of the Guises, and intirely to crush them : But by the discovery of this project, almost all those who were engaged in it, lost their lives, and even the Prince of Condé had much difficulty to save his. He was detained in prison ; but by the death of the King, which happened soon after, he regained his liberty, and the face of things was intirely changed.

Charles IX. brother to the deceased, succeeded to the throne by hereditary right ; but he being no more than ten years old, the power still remained in the hands of Catherine. We cannot express how fatal to France the government of this woman was, one of the most artful and perfidious that ever existed. However, Providence directed things in a manner favourable to the interest of the Reformed party. In effect, the Queen Mother, who was become jealous of the excessive power of the Guises, and, feared them, embraced, though constrained indeed by a kind of necessity the party of the Bourbons, and Admiral Coligny, served herself at their counsels, and treated favourably those whose cause they supported. To do them service, she held a conference at Poissy, at which the King, with his whole Court, assisted. The design of this conference was to find out the most likely means to conciliate the Roman Catholic and Protestant churches. Those of the Reformed party who came there, were Theodore Beza, Peter Martyr, Austin Marlorat, and some others : The Catholic cause was supported by the Cardinals Tournon and Lorrain, seconded by the Doctors Claude de Espance, and Claude Santys, and by James Leinez, General of the order of Jesuits<sup>a</sup>.

<sup>a</sup> The history of this famous conference is to be found in the works of many writers, particularly in Mr. Salig's *histor. conf. Aug.* Vol. III. Lib. 10. Ch. VII.

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The controversy respected many points, so that this conference was not intirely unprofitable; however they could not, by this means, obtain either for the present or future the re-establishment of the desired concord. When the Reformed were retired, the Prelates in the interest of the court, that they might not appear wholly unattractive to the demands that had been made, requested the Pope to permit the communion to be celebrated in both sorts, and to allow the Clergy to marry. The Pope rejected these propositions, and they were not better received at the council of Trent, which was then assembled; neither did they pay any regard to them, notwithstanding the solicitations of these creatures of the French court. All they would allow the Reformed, were two edicts for their security, the first of which was called the edict of July, because it was given in that month in 1561. and the second that of January, because it was dated in this month 1562. These edicts granted them some privileges with relation to the liberty of their consciences, and the exercise of their religion.

These advantages redoubled the jealousy and hatred of their enemies. To oppose, and, if it was possible, to destroy objects so odious to them, three of the principal Catholic Lords, the Constable of Montmorency, the Duke of Guise, and the Marchal of St. Andrew formed a kind of league or triumvirate, which Anthony of Bourbon, King of Navarre, who had been till then the Chief of the Reformed, had the weakness to join. Their design was, by thus uniting all their strength, to extirpate what they called heresy. Lewis Prince of Condé, and brother to the King of Navarre, and Admiral Coligny, one of the greatest men whom ever France produced, and who had great authority throughout the whole kingdom,

kingdom, took measures to oppose these violent attempts, and to maintain the rights and liberties of the Reformed. Things continued for some time in suspense, but in such a state of fermentation that must infallibly end in a civil war. The signal was given, by the tragical scene of the massacre of Vassy, in which sixty persons of the Reformed church of the little city of Champaign, during the time of divine worship, were miserably cut to pieces in 1562. by the soldiers of the Duke of Guise, and under the very eyes of that cruel Prince.

Both parties took arms, and, in the course of a year, they fought a bloody battle near Dreux. The Reformed were defeated, and the Prince of Condé fell into the hands of his enemies; and they on their side lost the Marshal of St. Andrew, who was killed in the action, and the Constable of Montmorency was taken prisoner, and brought to Orleans. A little time before, the King of Navarre, who was now become, as we have already observed, the chief of the Catholics, took the great and opulent city of Rouen, then full of the Reformed, whom he treated in a most unworthy manner; he there lost his life. In the beginning of the year 1533. the Duke of Guise laid siege to the city of Orleans, which was the principal place of the Reformed; but whilst he was vigorously pursuing the siege, an assassin, named Poltrot, put a period to his days. He advised the Queen, when he was dying, to make peace, which soon after followed, and granted to the Reformed the free exercise of their religion, which they had once before obtained.

Unfortunately they did not enjoy, for a long time, this return of public Tranquility. The Reformed having conceived just suspicions that France was uniting with Spain, in order to oppress

## 46 ECCLESIASTICAL HISTORY.

press and destroy them, took arms in 1567. and not without success. The battle of St. Denis, near to Paris, fought in the course of this war, was very bloody; and though the Prince of Condé, being inferior in number, was obliged to retreat, yet the Catholic party received a fatal blow in the loss of their chief, the Constable of Montmorency, the last of the Triumvirs. In the year 1568. peace was again restored, they being willing to stop the progress of the Reformed, who had taken many very important places; amongst others Rochelle, and they were upon the point of having Chartres fall into their hands. This peace lasted only for three years, when it was followed by a third war. The Reformed were defeated at Jernac and Moncontour, the Prince of Condé was cowardly killed in the first of these actions; and all appeared to tend to the ruin of the party, if they had not found in Admiral Coligny sufficient resources, not only to support their cause, but even to put things on so good a footing, that in 1570. the Catholics were obliged to conclude a new peace, in which all that had been before granted, was again confirmed, and they allowed the Protestants, for their more certain security, four fortified places, namely, Rochelle, Montauban, Cognac, and la Charité.

Whilst peace thus seemed to be settled on the most solid and durable foundation, the Reformed found themselves on the declivity of a most frightful precipice, from which they soon fell. They had, however, still time to assemble one of their most celebrated national synods<sup>a</sup>, which was held at Rochelle in 1571. and at which Theodore Beza presided, whom they sent for from Geneva for

<sup>a</sup> See the collection of Amyon, before cited.

that

## THE SIXTEENTH CENTURY. 47

that purpose. The confession of faith, which the Reformed churches of France had drawn up in 1559. was there confirmed and signed by all those who assisted at the synod ; amongst others by the Queen Jane of Navarre, by Henry of Bourbon, afterwards King of France and Navarre, by the Prince of Condé, by the Count Lewis of Nassau, and by Admiral Coligny, and by many other Nobles. At the same time, King Charles IX. expressed a particular regard for the Admiral, and for other considerable persons among the Reformed ; but the event soon declared, that these fair professions were only a cover for the most odious of all perfidies, and that they endeavoured to deceive them, that they might afterwards more easily surprise and exterminate them.

The marriage of Henry, King of Navarre, with Margaret, sister to Charles IX. being concluded, Coligny, and the principal of the Reformed throughout the kingdom were invited to the celebration of the nuptials. All these unfortunate victims came in confidence to the altar, which was soon afterwards to be washed with their blood. St. Bartholomew was the day fixed for the execution ; a horrid day that ought never to be mentioned in the annals of France. Upon a certain signal, a party of vile assassins, at the head of whom was Henry, son of Francis, Duke of Guise, attacked at once all the Reformed dispersed throughout the whole city of Paris. The first victim of their brutality was Admiral Coligny, to whom the King for some time, and particularly for the days preceding, had shewn every mark of esteem and confidence, calling him father. This great man, whose very countenance at first inspired the executioners with respect, became a prey to their rage, as his body did to a vile populace, who treated  
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it with every kind of indignity. After the deplorable fate of this hero, six thousand others were put to death, without distinction of age, sex or rank. It was with difficulty that Henry of Navarre, brother-in-law to the King, and his cousin Henry, Prince of Condé, escaped this danger; and that only by abjuring, greatly against their consciences, the religion they had till then professed. In virtue of these orders of the King, all the other cities of France, where there were any of the Reformed, became a scene of horror, which lasted for two months, and destroyed more than thirty thousand people. The Catholics themselves, at least those who had any principles of humanity and religion, have always detested this most odious attempt: But the court of Rome publicly triumph in it, being in their opinion a most heroic and pious action.

The Reformed were not cast down at this unexpected blow. Their affairs soon prospered, and their power so greatly increased, that they were able to renew the war in the following year 1573<sup>a</sup>. The King immediately published edicts, in which he exhorted them to continue quiet, promising them security, and a free exercise of their religion; but experience had proved to them how little they could trust to such promises. Attentive now to their preservation, they fortified still better the places ceded to them by the peace, and the new ones they had taken, they put likewise into a state of defence. All the stratagems their enemies put in practice to dispossess them of these places, were ineffectual; so that the court at length resolved to proceed to

<sup>a</sup> The Abbé Cuvier has dared very lately to justify the affair of St. Bartholomew, in his apology of Lewis XIV. &c. but this violent writer terrified all those who read him, and was himself banished in recompence for his zeal.

violence.

violence. They raised an army, and gave the command of it to the Duke of Alençon, brother to the King. The cities of Sancerre and Rochelle, which were besieged by this army, endured, with incredible patience, the horrors of the most dreadful famine, and all the attacks of the enemies, a great number of whom also perished. Happily for the Reformed, during the siege of Rochelle, the throne of Poland became vacant, and the Duke of Alençon was offered the crown; this brought about a new peace for the Protestant party, which was in effect concluded. In the year following, 1574. war would certainly have broke out again, if the death of Charles had not intervened.

Upon the death of this Monarch, Henry III. returned from Poland into France. Upon his arrival, the necessity of his affairs obliged him to treat with the Reformed, and to grant them in 1577. a more advantageous and honourable peace than any of the preceding. They had then reason to hope, that the Reformed religion would, for the future, flourish, and be firmly established, but the Catholics, at the instigation of the Pope, and under the protection of the Guises, in contempt of the royal authority, entered into an association, which the historians of that time called the League; the principal institution of which was the support of the Roman Catholic religion, and the intire destruction of heresy. This fatal league was a source of infinite troubles. Though the Reformed religion was odious to it's authors, yet the motive of their actions was not so much a zeal for religion, as the desire of raising themselves. The Guises had long indulged the ambitious hopes of ascending the throne, by the extinction of the race of Valois, and the exclusion of that of Bourbon, to whom it belonged

by the right of succession. Henry III. was acquainted with all these intrigues, and sensible of what he had to fear from them; but this Prince had neither the prudence, nor the resolution necessary to avert the storm that was forming against him.

He conceived however, that it was his interest to act mildly with the Reformed, which induced him to make the peace before mentioned, that was concluded at Bergerac. Finding their enemies continually violated the treaty, about three years after, the King of Navarre, and the Prince of Condé again took arms, but Henry III. fearing the entrance of the German troops into his dominions, whom they had called in to their assistance, offered them peace a little time after upon the conditions of the last treaties, the public tranquillity was easily restored in the course of the same year 1580. Things went on very quietly for some of the following years; but the minds of each party being equally soured, and the league not only still subsisted, but every day acquired new strength, the Reformed thought themselves also obliged not to neglect any thing that could procure for them full security. The means that both parties took to arrive at their different ends, soon produced a new war, which was renewed with more vigour than ever on both sides. The King of Navarre, the chief, and soul of the Reformed, gained a glorious victory over the Roman Catholics, near to Courtras, in 1587. The King of France himself, convinced that these leaguers were no better friends to them than to the Reformed; and, having often experienced their underhand designs, took at last, though much too late, a firm resolution to oppose in person, and to destroy so dangerous a faction. However, he took a step that was vastly more contrary than

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than favourable to his designs, which was the assassination of the two principal heads of the league, Henry Duke of Guise, and the Cardinal his brother, at the states of Blois, whom he caused to be murdered in the very palace where they lodged. He himself soon after experienced the same fate; coming in 1589. to lay siege to the capital, which refused to submit to him, he was stabbed in his tent by an emissary of the leaguers.

The family of the Valois ceased in Henry, and the right of succession was, as we before observed, in the house of Bourbon. Henry, King of Navarre, was the head of this family, a Prince detested by the Guises, and disliked by the Catholics in general, upon account of his religion. This great Monarch supported for four years his rights against the leaguers with amazing valour and prudence. But notwithstanding his efforts, and the goodness of his cause, religion formed such a barrier to the throne, as could never be got over; which determined him at last, in 1593. to embrace the Roman Catholic religion, in the profession of which he ever afterwards continued. He however protected his old friends the Reformed, by granting them in 1598. the celebrated edict of Nantz, by which their rights, the liberty of their consciences, and the exercise of their religion were settled, and confirmed in the most authentic manner, which ought to have been inviolable, as that good King gave it the title of the perpetual and irrevocable edict.

## ARTICLE VI.

HISTORY of the REFORMATION in ENGLAND  
and SCOTLAND.

**T**H E island of Great-Britain\*, as well as the other countries of Europe, had the happiness to receive that heavenly light which was destined to remove the darkness of ignorance and superstition, and which, though she at first had much difficulty to dispel, yet she at last accomplished it in the most happy and complete manner. The Reformation began, and extended itself in Germany and Swisserland, at the time Henry VIII. possessed the throne of England. This Monarch was at first displeased at this apparent innovation. He wrote a work against Luther, for which Pope Leo X. gave him the title of Defender of the Faith. He went still farther, and invented the most cruel punishments for those who would introduce any change in matters of religion. But the difference he had afterwards with Pope Clement VII. obliged him, though against his will, and when he least intended it, to open the door to the Reformation.

Henry, when young, had married Catherine of Arragon, the widow of his brother Arthur, with whom he had lived for a long time in perfect union; but having afterwards conceived some dislike to her, making scruples of conscience his pretence, he demanded with much importunity,

\* Bishop Burnet's history of the Reformation in England is well known. The reader will likewise find a very clear and good account of this important point, as well as the church history of England in general in Dr. Warner's Ecclesiastical History of England.

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of Clement VII. in 1527. a dispensation for a divorce.

The Pope would readily have agreed to the request of this Prince who had done so many considerable services to the Roman church, if he had not feared the Emperor Charles V. to whom the Queen of England was aunt by the mother's side. He found himself much embarrassed, wishing greatly to retain the esteem and good-will of the English Monarch. He therefore flattered and amused him by giving him the most favourable hopes; at the same time, lengthening out the affair as much as possible, and raising continually new incidents, so that the King was for many years kept in suspense, without being able to obtain a decision.

Whilst Henry was wearying himself in soliciting the court of Rome, Thomas Cranmer, a Cambridge divine, found a method to bring the affair to a speedy issue; this was, not to give themselves any farther trouble about the judgment of the Pope, which they could never obtain, but to apply themselves to the most celebrated divines, and the principal universities of Europe for advice.

The King was pleased with the thought, and resolved to follow it. Cranmer at the same time wrote a work tending to prove that the King's marriage was null and void. He went also, by order of his master, into France, Italy and Germany, to carry on the affair for which the King had given himself so much trouble, but which, at last, turned out to his satisfaction. Cranmer having occasion to confer in Germany with some Protestant divines, became confirmed in the disadvantageous ideas he had conceived of the Roman church. They add, that at Nuremberg he contracted an intimate friendship with

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Andrew Osiander, whose sister he privately married. Whilst he was on his travels, Warham, Archbishop of Canterbury died, and the King having ordered Cranmer to return immediately, conferred on him, in 1533. the primacy; to which he, at first, made some objections, and did not at last accept it without having raised many difficulties. The King, on his side, displeased with the proceedings of the court of Rome, had already divorced Catherine of Arragon to marry Ann of Boulogne, a young lady with whose beauty he was highly charmed. But, however, that he might observe all the requisite formalities, a sentence was passed, whereby the divorce of the King was ratified, and his first marriage declared unlawful and void.

The whole transaction of the affair of the divorce had fully alienated the mind of Henry from the Pope and the court of Rome. Nothing, then, could be more agreeable to him than the title given him of, Supreme head of the English church, by the whole clergy of the kingdom assembled in convocation, according to ancient custom. He accepted it not only with great readiness, but enjoined all his subjects, under a severe penalty, to acknowledge him as such. And to make the meaning of this title more generally known, Henry published a law in 1533. by which the power and authority of the Pope was intirely abolished. This law was more fully ratified by the Parliament in 1534. In 1535. and the following years, they visited the monasteries and religious houses, the number of which they at first greatly diminished, and at last totally suppressed. Henry gave permission for the Bible to be translated into the English language, and to be dispersed among the people, that it might become of general utility. In 1541. he published  
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## THE SIXTEENTH CENTURY. 55

an edict, by which he ordered every church to have an English Bible, the reading of which was allowed to every person who could do it in a proper and decent manner.

After this time many things fell out, which forwarded an intire Reformation. The King did the first part, the rest was the work of the Bishops, who did many things to promote this change, which Henry did not oppose, though he at the same time publicly declared, that he would never depart from the faith of his ancestors. Of this, he gave an authentic proof by the six famous articles which he proposed in 1539. and which he absolutely commanded his subjects should look upon as a law. By this singular manner of thinking and acting, it often happened, that at the same time, and at the same place, the partisans of the English church, and it's opposers were treated with the same rigour, and condemned to the most cruel punishments. It was observed, that for the three last years of this reign the work of Reformation was rather retarded than advanced, though, at the same time, there was reason to believe that Henry, a little before his death, had formed a design of abolishing the mass, and of substituting in it's place the holy Eucharist. Such was the state of the English church during the life of this Monarch.

Henry died in the year 1547. and his son Edward VI. succeeding him, the Reformation again took place, and established itself in the most complete manner. The new King was very young, being but nine years old; but his knowledge, his prudence, the maturity of his judgment, and his many other excellent qualities, both of head and heart, were greatly superior to his time of life. Much attached to the true religion, he

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followed, in every thing, the counsels of Cranmer, who was a truly respectable man, and had much at heart the advancement of the kingdom of God, which he procured, in effect, with the greatest success, notwithstanding the many obstacles he had to surmount.

To attain this end, he employed the services of Martin Bucer, Peter Martyr, and of Paul Fagius, whom, for this purpose, he invited from Germany into England. In this reign Cranmer was principally seconded by three Bishops, Ridley of London, Latimer of Winchester, and Hooper of Gloucester.

It was to the ardent zeal and indefatigable labours of these wise and pious men, that England was indebted for the readiness with which, after the death of Henry VIII. the images were removed from the churches; auricular confession and the celibacy of the clergy were abolished; in a word, all the superstitions of Popery removed. They composed a new liturgy for the public worship, which was corrected at different times. When the public worship was regulated in a proper manner, Cranmer and Ridley published a confession of faith for the English church, but not before it had been revised and confirmed by the other Bishops. Whatever was done in the establishment of the Reformation was not only examined and approved by the clergy, but ratified by parliament. When every thing thus wore the most favourable appearance, an unexpected loss brought a total change; this was the sudden death of the young King, which happened in 1553. before he had arrived at his sixteenth year.

Though this Prince had ordered things very differently before his decease, and had publicly declared his will; yet, after his death, Mary, the daughter of Catherine of Arragon, succeeded to  
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## THE SIXTEENTH CENTURY. 57

the crown. A Princess intirely devoted to the superstitions of the Roman church, and who, besides that, was of a very cruel disposition. The first thing she did, as soon as she found herself Queen, was to have the marriage of Henry VIII. with his first wife declared lawful ; and as Cranmer had been the principal instrument in the setting aside this marriage, he was thrown into prison. Mary afterwards revoked all that Henry and Edward had done to the detriment of the Roman Catholic religion, with the utmost ardor. The laws made by Edward for the authorising the establishment of the Reformation were totally annulled. They took every necessary step to reconcile the kingdom of England with the court of Rome, and Cardinal Pole, who came for that purpose, in quality of legate from the Pope, was made Archbishop of Canterbury.

When the Queen and her Popish ministers thought they had done every thing necessary for the security of their religion, they began to persecute all who adhered to the Reformation. Many Germans \* who in the beginning of the reign of Edward had left their country to settle in London, and there founded churches and obtained considerable privileges, were obliged to leave the kingdom instantly, together with John à Lasco, a Polish gentleman, who bore the first ecclesiastical office amongst them. Other strangers, who for the free profession of their religion had sought an asylum in England, suffered the same fate. And of all the distinguished clergy whom Cranmer had brought from Germany, to assist in the affairs of the Reformation, only Peter Martyr was permitted by the Queen to return in safety. They did not even spare the ashes of

\* See Neale's history of the Puritans, pag. 64—90.

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those who had already ended their lives in England.

Throughout the kingdom flames were prepared for those who would not return to the bosom of the church, without any distinction. Dreadful tortures ended the lives of the most illustrious Reformers of the English church, in particular the three Bishops whom we have already named, Ridley, Latimer and Hooper. And Cranmer himself, the first mover of the Reformation of his country, expired at the stake. He shewed; at first, some want of resolution, being tempted, by the fear of death, to deny both by word of mouth and by writing, what he had said and done for the interest of the true religion; but, soon recollecting himself, he expiated this weakness by a sincere repentance\*, and suffered with the most perfect constancy, a glorious martyrdom. These tragical scenes were not of long duration. God delivered his church, and put a period to the cruel reign that oppressed it, by the death of Mary, which happened in the year 1558.

The reign of Elizabeth was different, in every respect, from the preceding one. Infinitely glorious for the nation, it was no less advantageous for the true religion, which it established in the most complete manner. As the new Queen had imbibed, in her earliest infancy, the principles of the Reformation, she thought it her first duty, and her first business, to restore the perfect knowledge, and the free exercise of it throughout her kingdoms. For this end she called in the assistance of many pious Divines who had escaped the

\* As soon as he was come to the stake, and being tied fast, and the fire kindled, he extended his right hand into the flames, never drawing it back, but once to wipe his face, till it was consumed: saying often, "this unworthy hand, this hand hath offended."

fury

## THE SIXTEENTH CENTURY. 59

fury of Mary, and, in particular, that of Matthew Parker, whom she appointed Archbishop of Canterbury, though he, for a long time, seriously refused to accept that dignity. God granted to Elizabeth a very long reign, which gave her time perfectly to complete the great and arduous work of the Reformation, which she effected with the most admirable wisdom, notwithstanding she met with the greatest opposition from the subtle machinations of the Pope and his dangerous emissaries, who were continually employed in England in forming plots most fatal to religion, and the authority of it's protectress.

At that time Scotland was not under the subjection of the English Monarchs, which was the reason that the Reformation\* did not take place there at the same time, nor was effected by the same means. The noise of the Reformation in Germany and Swisserland having reached to Scotland, several young men, excited more by piety than curiosity, went into Germany, that they themselves might be eye-witnesses of what they heard. Amongst them was a young nobleman of royal blood, Patrick Hamilton, who had studied at Marbourg under Francis Lambert, and had, in 1527. publicly defended some theses agreeable to the gospel doctrine. Upon his return to his own country, he boldly and faithfully propagated the instructions he had received. But in the following year, all the clergy rising up against him, he fell a victim to their fury, and received the first crown of martyrdom, being burned alive

\* George Buchanan, in his history of Scotland, has given a very exact account of the Reformation in that country. Bishop Burnet likewise treats in his history of the Reformation of the Reformation in Scotland, as well as of that of England.

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before the church of St. Andrew<sup>a</sup>. James V. who then reigned in Scotland, blindly followed the violent counsels of his Popish priests, and exercised the greatest cruelties upon all those who were indifferently called by the name of Lutherans. By his order a most strict and severe search was made for all those who were the least suspected of heresy; and they violently proceeded against every one who persisted in a profession of his opinion. In virtue of these proceedings many were condemned to the flames, and others kept in prison. Amongst the latter was George Buchanan, an elegant poet and celebrated historian. The state of religion and of the Reformation continued upon this footing in Scotland till the death of James, which happened in the year 1542.

He left by his widow, Mary of Lorrain, a daughter, only seven days old, who was heiress to his kingdom, and was known afterwards by the name of Mary Stuart. According to the ancient custom of Scotland, a Regent was appointed, and James Hamilton, Earl of Arran, a relation to the young Queen, was raised to that dignity. This nobleman, before he was made Regent, had approved, and even professed, the truth of the Reformed doctrine; but, when he took the reins of government, the fear of the Romish clergy, and more particularly of Cardinal Beton, Archbishop of St. Andrew's, made him abjure the true faith. Although the number of the Reformed was very great, and daily increasing, yet

<sup>a</sup> Very good historians place this fact in the year 1530. but Francis Lambert, under whom Hamilton studied in his retreat at Marbourg, in his dedication to his explication of the Apocalyps, a very scarce work, says, that this noble martyr suffered death in the course of the same year in which this work was published, i. e. in 1528.

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the greatest part of them were afraid of making a public profession of their opinions, upon account of the excessive cruelty of the clergy, and the almost absolute authority of the Cardinal of St. Andrew's, who, as long as he lived, hindered the progress of the Reformation. But the Divine vengeance soon overtook him, and he suffered the punishment he had so much deserved; for, having condemned several confessors to the most cruel tortures, he attacked a venerable old man, whose name was William Sephocard\*, whose extraordinary virtue rendered him very dear to the people, and after having used various artifices to destroy him, he at length had him brought to the stake, and stood himself at the window of his palace to feast his eyes with this inhuman spectacle. Some gentlemen's indignation being raised at this atrocious action, they surprised the Cardinal the same year, 1546. in the midst of his palace, and having given him many wounds, threw him from the same window where he had viewed the martyrdom of Sephocard.

The Regent, after the death of the Cardinal, not only shewed himself more mild to the Reformed, but soon after joined their communion; and his example was followed by most of the nobility. This was the reason that when the Queen Mother, Mary of Lorrain, took the government of the kingdom upon herself, in the name of her daughter, she could not, though she was a great enemy to the Reformation, hinder it's progress. And when John Knox, who may be looked upon as the principal Reformer of Scotland, exerted himself, with all his power, against the mass, and the most gross superstitions of Popery, the Reformed became more bold, and began, in 1555. to form assemblies, and to found

Bishop Burnet calls him Wishart.

various

various churches. Yet, the Bishops having still much power in the kingdom, Knox was forced to fly from their persecutions, and to retire into Germany; from thence he went to Geneva.

The cruelty of the clergy served greatly to forward the work of the Reformation. In truth, it was the very cause that the great people and nobles, in order to oppose the fatal evils that threatened the country, assembled themselves in 1558, under the name of Congregation (a name which the church of Scotland hath ever since retained) and resolved, reciprocally, to defend themselves with all their strength, even by force of arms. This association soon produced very happy effects. The Reformed procured, or rather obtained by violence, in the same year, a sort of security and liberty of conscience from the Queen Regent, notwithstanding all her opposition.—But she did not scruple, soon after, to break her word with them; however, even this action did not at all prejudice the advancement of the true religion. The Queen saw herself, in 1560. obliged to quit the regency and died soon after, not without having repented of her conduct, and shewn some respect to the truth she had persecuted.

The young Queen of Scotland having married Francis II. King of France, was out of the kingdom, which induced Knox to leave Geneva and return to his country, with the design of establishing there the same form of worship, and ecclesiastical discipline, which he had so much liked in Geneva. Having strongly recommended this form to the congregation of Scotland, it was adopted by all the orders of the kingdom, and solemnly confirmed by the parliament, after the death of the Queen Mother, in 1560. By this means Popery was intirely abolished, and the Reformation

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Reformation, founded on the laws of the kingdom, universally received.

When Mary returned into Scotland, after the death of her husband, in 1561. she shewed a disposition greatly averse to the Reformation; but she could be of no service to the Catholics, as their party was intirely ruined. This Princess had even much difficulty to obtain permission to have mass said in her private chapel. You will find in history an account of the dreadful misfortunes of Mary Stuart, who, after many unhappy adventures, was kept in prison for a long time in England, and was at last beheaded by the hand of an executioner in 1587. James Stuart, her son and successor, was faithfully attached to the Reformed religion, which he protected in his kingdom, and even defended by his writings. In 1603 he reunited to his hereditary kingdom those of England and Ireland, which came to him by the death of Elizabeth; and since that time the Reformed has been the established religion in these three kingdoms.

### A R T I C L E VII.

#### HISTORY of the REFORMATION in the Low-COUNTRIES.

**I**N no part of the world did the Reformation meet with so many difficulties, and such great opposition as in the Low-Countries\*. Its first seeds were washed in the blood of martyrs, but the fruits they produced, in length of time, were beautiful, and abundant. The pious endeavours of the great men, who laboured at this important

\* Gerard Brand's history of the Reformation in the Low-Countries, is the most celebrated, it has been translated into English. Mr. Gerdes has also enlarged on this subject, in the 3d Vol. of his Hist.-Evan. Renov.

work,

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work, at last produced the admirable republic of the United Provinces ; the foundation and preservation of which has been attended with many visible marks of protection from on high. For some centuries past, these provinces had furnished many glorious witnesses of the truth, who publicly exclaimed against the corruption that was introduced into the most pure and holy of all religions, by the partisans of the church of Rome. Great numbers of the Vaudois who had suffered very grievous persecutions, took refuge in the Low-Countries, where their doctrine, although at first greatly opposed, was, in the end, of much service to the cause of truth. So that when the Reformation spread with such rapidity through Germany and Swisserland, many persons were found in the seventeen Provinces who ardently wished to enjoy the same advantage.

Their desires at first met with no obstacles, and every thing seemed to prepare the way for the revolution that had taken place in the neighbouring countries ; when, by the condemnation pronounced against Luther in 1521. and the prescription which followed it, the spirit of persecution passed, as it were, by contagion into the Low-Countries, which were under the dominion of Charles V. As soon as the persecution begun, it became violent ; and it's rigour was redoubled by the sedition of the Anabaptists. During the reign of this Emperor, it is supposed there perished no less than fifty thousand men by revolts and executions.

Philip II. who was become King of Spain, and Sovereign of the Low-Countries, by the death of his father, was a very cruel and merciless Prince ; and these provinces suffered during his reign very great hardships. Upon quitting the Low-Countries to return into Spain, he gave the government

ment of that state to his sister Margaret of Parma; and, amongst other instructions, he commanded her to make use of every means to extirpate the heretics, and to establish the dreaded tribunal of the inquisition. Charles V. had made many efforts to introduce this hateful tribunal, but all were ineffectual; for the inhabitants of the Low-Countries held it in just abhorrence. Those who governed the provinces, sought to deprive them of the considerable rights and privileges they enjoyed, and greatly valued. The Flemings then solicited the Princess in the most pressing manner to deprive Anthony Perrenot, Cardinal of Granville, the first Minister to Margaret of the management of affairs, he being the person who gave the most pernicious councils against them.

They obtained their request, but soon found they had gained very little by it, their affairs still remaining on the same bad footing. Upon which account more than four hundred of the Nobles formed a confederacy for the defence of their rights and liberties, and gave to it the name of the Compromise.

In 1566. they presented to the Princess a petition in which they demanded the revocation of all the decrees that had been given against the Protestants, and the redress of all their complaints. The answer they received, contained only vague promises, on which they could not at all depend. Nay, they even ridiculed them, giving them the title of Beggars, as if they had been men of the meanest extraction. Notwithstanding this, the Reformed in the city, excited and encouraged by the example of the Nobles, assembled publicly to celebrate their worship; but unfortunately amongst the lower people, who are always violent, there were many who insulted the Catholics, and brutally disturbed them in

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the celebration of their religious ceremonies. The consequences of these seditions at first seemed favourable to the Protestants, as it procured them some concessions from the Princess, who thought it necessary to yield to the times, in order to prevent a general insurrection. But soon after this, the Nobles depending on the promises they had received, pressed the execution of them, and demanded the free exercise of their religion in a new petition they presented to the King; but this he positively refused. This Monarch, at the same time, disowned all that his sister had done or promised, during the commotion.

The Flemings found it necessary to have recourse to other methods for their security; and whilst they were deliberating on what they should be, Philip gave them a new Governor in the person of Ferdinand of Toledo, Duke of Alba, a great Captain, but a man totally void of humanity. Ferdinand arrived in the Low-Countries in 1567, with orders to reduce to obedience, by the force of arms, those whom the court of Spain regarded as rebels; and much exceeded his commission. Soon after his arrival, he arrested the Counts of Egmont and of Horn, the two first Noblemen of that country, who were greatly distinguished for their exploits in war, and whose crime consisted only in nobly defending the rights and privileges of their country. After having kept them for some time in prison, he had their cause read, and they lost their heads on a scaffold. The Duke of Alba established, at the same time, a new tribunal, call the Council of Troubles\*; before which all those were carried who did not, in every thing, conform to the new Laws. Eighteen thousand people, at the lowest

\* It has been very properly called the council of blood.

computation,

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computation, perished by the hands of the executioner, by the order of these sanguinary judges. These extremities reduced the Flemings to take up arms. They elected for their Chief William Prince of Orange, a hero, whose wisdom equalled his valour, and who conducted all things with so much prudence and success, that the Duke of Alba was defeated in all his deceitful schemes and wicked enterprises. The Reformed then laid the foundation of that liberty, which they afterwards gained at the expence of many lives.

Under the auspices of this Prince, not only very powerful cities, but intire provinces shook off the yoke of Spanish tyranny\*, and had the happiness of finding themselves for ever freed from it. Philip hoping to recover his dominion over them, granted in 1577. the pacification of Gande, by which he, in great part, restored to the Low-Countries their rights and liberties, but he never intended to fulfil this engagement: for he soon violated it, and the war again broke out. The confederates being powerfully supported by the Protestant Princes in Germany, Elizabeth, Queen of England, and even by Henry III. King of France, maintained their ground, and would have been still more successful, but for the envy some great persons had to the Prince of Orange, and the disputes that arose amongst themselves about religion, which weakened them very considerably.

However, five of these provinces, namely, Gueldres, Holland, Zealand, Friesland and Utrecht, in 1579. formed a new association, by which they engaged, under the auspices of Wil-

\* The reader will find the history of this memorable war in the annals of Holland, written by the celebrated Grotius. Every body also knows the works of Strada.

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liam, to defend the liberties of their country, which they continued to do till 1581. when they solemnly declared, they would no longer acknowledge the King of Spain to be their Sovereign.

These five provinces were soon joined by two others, those of Groningue and Overysfel, and united with them their efforts for the maintenance of that liberty which they at length perfectly established. But whilst they were busied in concluding this great work, they lost their Protector, who perished by the hands of a detestable assassin, at Delft, in 1584. Maurice, his worthy son, followed his steps ; and having continued the war with the same success, the Spaniards were obliged to conclude a truce in 1609. with the new Republic of the United Provinces, which had been very powerful from its origin, and was at the peace of Westphalia publicly acknowledged as a sovereign and independent state.

These generous citizens who had expressed so much zeal for the preservation of their liberties, and the defence of their country, were no less anxious for the establishment of the true religion. The gospel was preached amongst them with great success in several provinces of the Low-Countries, by preachers from Wittenberg, Zurich and Geneva. Francis Junius, a native of Geneva, was one of their first, and most distinguished divines. Several persons of prudence and understanding sought earnestly to re-establish peace between the two Protestant communions, but all in vain. However, the number of the Reformed increased so considerably throughout the United Provinces, that their religion became, and continued to be, the prevailing one in that country.

They

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They published in 1561. a confession of faith, which they frequently repeated afterwards; and which being at length revised by the synod of Dortrecht, was confirmed by the unanimous consent of all the churches in Holland. In 1572. several of the Reformed churches associated themselves, and adopted both in doctrine, worship and discipline the constitution of the church of Geneva. The university of Leyden, founded in 1575. under the protection of William Prince of Orange, was of great service to religion in those countries. This university was endowed with great privileges, and was very celebrated from it's beginning. The States General have never since then neglected any thing that could possibly tend to the increase and firm establishment of the Reformed religion; but at the same time reflecting on the fatal effects of intoleration, from which their provinces had lately suffered so much, under the dominion of the Spaniards, they granted the free exercise of all religions throughout their dominions.

### A R T I C L E VIII.

#### HISTORY of the REFORMATION in POLAND, HUNGARY and TRANSYLVANIA.

**I**N the centuries preceding that of the Reformation, Poland\*, though covered with the thickest veil of ignorance and superstition, had still preserved some sparks of the ancient gospel-doctrine, that even the barbarity of those times was not able intirely to extinguish. Some followers of John Hufs, who had taken refuge in Poland, to escape the violent persecution that was raised against them in Bohemia, inspired many per-

\* See Wengelsius Histor. Eccles. Slavon. in B. I. C. 8.

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sons with an ardent desire for the Reformation; as we may infer from the number of priests who, towards the end of the fifteenth century, were found in Poland administering the sacrament to their flocks, according to our Saviour's institution, that is to say, without depriving them of the cup. The Nobility of Upper Poland likewise assembled at Possen, in 1500. demanded, in the most pressing terms, that the communion should be celebrated in both kinds.

The fame of the labours and successes of Luther and Zwinglius being spread throughout all Europe, Pope Adrian VI. commanded King Sigismund, by his legate in Poland, to use all possible means to preserve his kingdom from the contagion of new heresies. In consequence of which, the King published in 1523. and renewed in 1524. an edict, by which the introduction or printing of any suspected or dangerous book in Poland, was strictly prohibited. This was not however sufficient to prevent the entrance of the gospel into that country<sup>a</sup>: for even in the same year 1523. and the following ones, there were, in several parts of the kingdom, persons who taught the true gospel doctrine. Some of them were strangers, and some natives of the place: but they cannot properly be said to have founded any churches before the years 1549. and 1550. It was in the first of these two years, that these Protestant ministers held at Pinczow in the district of Cracovia, the first Reformed synod of Poland.

The brethren of Bohemia, being expelled in the beginning of the War of Smalcalde in Ger-

<sup>a</sup> Besides the work of Wengerfcus, the reader will find a long account of the Reformation in Poland in Mr. Salig. hist. confessionis augustinæ, Vol. II. Lib. 6.—Stanislaus Lubienki's history of the Reformation in Poland, is nothing more than a history of the sect of Unitarians.

many

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many by Ferdinand I. King of the Romans, and afterwards Emperor, from all his kingdoms, retired in 1548. to Posen in Upper Poland and its environs, and there formed the first church that had ever existed in Poland. From thence they went to Prussia, several of their brethren having chosen that country for their place of retreat. This country would have been an happy asylum for them, if the importunity of the Bishop of Posen had not prevailed on Sigismund Augustus to drive them out of the kingdom. Some of them who went into Prussia, being forced to return to Posen on account of their health, formed there an assembly, which in time became so considerable as openly to take upon itself, in 1553. the title of the Church of the Confession of Bohemia. This church was the mother of some others, which were successively established in the neighbouring districts. Many religious persons attached themselves to their interests. Amongst which number we find several great men of the kingdom, and some of the principal nobility. They were encouraged in these proceedings by seeing that King Sigismund Augustus had no real aversion to the true doctrine, although, he was obliged by the clergy, from time to time, to publish severe edicts against it. God having thus freely bestowed his blessing on the pious labours of the Bohemian brethren, the ancients of their churches established a first pastor, or superintendant of the churches in Upper Poland, George Israel, who had greatly contributed to the foundation of these churches, was invested with this dignity in 1557.

Whilst the Bohemian brethren were employed in bringing to perfection the churches they had formed in Upper Poland, the light of the gospel

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penetrated into Lower Poland, and as far as Lithuania, as we may judge from the synod of Pinczow, before-mentioned, held in 1549. We may justly give the first place amongst the Reformers of these provinces to Francis Lilmannius of Corfu, who was Chief provincial of the Franciscans in Poland, and chaplain to the Dowager Queen Bona, mother to Sigismund Augustus. This Divine had very much profited by the books published by the Reformers in Saxony and Swisserland to explain and defend the true gospel-doctrine: he particularly applied himself to the study of Calvin's institutions, and recommended the attentive perusal of them to the King. He taught the doctrine he found in these works, and made many disciples, who afterwards became men of great reputation amongst the Reformed. Lilmannius, some time after, being sent into Italy by the King, his place was supplied by Francis Stancarus of Mantua, a follower of Zwinglius. Being commanded by the Bishop of Cracow to teach the Hebrew language, he embraced this opportunity of instructing his pupils in protestantism; for which he was thrown into prison. But being soon after delivered from thence, he retired to a city of Dubreczko, which was under the government of Stanislaus Stadricki, likewise a follower of Zwinglius. Stancarus had a school of three hundred pupils in that city, the greatest part of whom were of noble families. This learned man contributed, in many other things, to the Reformation of these countries; but he, in some measure, sullied the lustre of his good actions, and dishonoured himself by one gross error, of which we shall have occasion to speak hereafter. We shall here only confine ourselves to his useful works; he had, for companion in his labours, Felix Crü-  
ciger,

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eiger, who afterwards leaving Stancarus on the discovery of his errors, was elected senior or superintendant of the churches in Lower Poland. He adopted and followed the doctrine and form of worship of the Zwinglian Protestants,

The churches of Lower Poland were of the same communion with those of Swisserland. In 1554. Lismannius, by the order of Sigismund Augustus, went into Swisserland to purchase some books for that Monarch, and at the same time to confer with the principal divines of that country on matters of religion. This produced a new bond of friendship, and more closely united the churches of Poland and Swisserland. The divines of both parties held a very interesting correspondence by letters with each other, which served very much to confirm the Reformed of that part of Poland in the religion they had lately embraced. There was some difference between the Reformed of the two churches, both as to their original, and their confession of faith, those of the Upper Poland being attached to the doctrine and ecclesiastical rites of the Bohemian brethren, whilst those of the Lower Poland formed themselves on the model of the church of Zurich. Several learned and worthy persons of the two communions fearing lest any division should arise between them on this account, which would be greatly detrimental to the progress of the truth, laboured with great zeal and fervor to unite them. George Israel was the first who attempted this work; and his endeavours proved not altogether ineffectual. A synod was afterwards held for the same purpose at Chrencick, a market-town in Lower Poland; at which the divines of both communions assembled in 1555. The deliberations of this assembly  
were

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were renewed that same year at Golnchow in Upper Poland, under the auspices of Count Raphael Lecinski. At length, this union so long and ardently wished for, was happily concluded, and firmly established. Since that time, the Reformed churches of Poland, part of those of the confession of Bohemia, and those of that of Swisserland, have formed but one body, and have had pastors in common.

But there were also, amongst the Reformed in Poland, particularly in Upper Poland, several persons attached to the confession of Augsbourg, who were desirous of professing the Reformed religion after the exact manner in which it had been established by Luther in Saxony. The Reformed of the two communions, that were lately united, thought nothing would be more desirable than to incorporate, if it was possible, their brethren of the confession of Augsbourg into their re-union. Amongst the latter, there were many who sincerely wished it. Frequent councils were held on this subject so important to all the churches of Poland, in the years 1557. 1560. and 1567. But some persons, who were governed by the spirit of party, by their prejudices and passions, got the better ; and by continually opposing all projects of re-uniting them, for a long time prevented this happy effect. But when the divines of Wittenberg declared that they did not disapprove the project of the re-union between the Reformed, and the Lutherans of Poland, those who had till then opposed it, no longer dared to do it openly.

Every thing now seemed to tend to the speedy accomplishment of this good work. The preparatives having been discussed and regulated in the synods of Possen, and of Vilna, both held in  
in

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in 1570. they again<sup>1</sup> convoked in the same year another general council of Tendomir<sup>a</sup> to put the finishing stroke to the establishment of concord. The event perfectly answered the favourable hopes they had conceived of it. After some disputes concerning the merit of the three confessions of Bohemia, Swisserland, and of Augsbουργ, they wisely, and with general approbation, determined, that each communion should retain it's own confession ; and that a new confession should be drawn up for the common, such as all might sign ; which was done with great success, and with the approbation of all who were interested in the affair. This confession, called *Consensus*, was again approved, and confirmed in several synods held at Possen, Cracow and Petricow. And the complete ratification of it was made in the general synod of Thorne, in 1595. Nothing could be better founded, nor could apparently be more likely to last, than this union : but however it's strength continued no longer than the life of Erasmus Gliczner, the first superintendant the Lithurians had in Poland, and a man of great virtue and wisdom. Immediately after his death, the bands of concord were insensibly loosened, and at length wholly destroyed.

No one could have imagined, that the Reformed in Poland, after having been so strongly opposed from their original, should ever arrive at the considerable establishment, and happy security they at length enjoyed : for from the first their writings and doctrine had been proscribed by the most severe edicts, and themselves banished the kingdom. But notwithstanding all these ob-

<sup>a</sup> The reader will find a very full account of this affair in Mr. Jablonski's *historia consensus Lismandorensis*—and Mr. Salig's above-mentioned works.

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stacles, the Bohemian brethren, in the Upper Poland, and the Reformed of the Swisserland communion in the Lower, continuing to preach the pure gospel, made many proselytes, even amongst the principal nobility of the kingdom, who powerfully supported them against the Popes, and particularly against the attacks of the Bishops of the kingdom. It is certainly true, that the King Sigismund Augustus himself inclined to them, and did not disapprove their doctrine. Even some of the Bishops openly confessed they had no dislike to the pure gospel-doctrine, which prevented the other prelates, who were of different opinions, from raising persecutions against those they called Heretics<sup>a</sup>. The Reformed got the better in many diets. In that of Petricow, held in 1564. Sigismund Augustus approved their confession, and gave his protection to those who had signed it, by granting to them many considerable privileges. After the death of this Prince, the general alliance of all orders made at Warsaw in 1573. took every precaution necessary for the preservation of the liberty of the citizens, even in matters of religion. This alliance was inserted with the unanimous consent of the same orders, into the Pacta Conventa made with the new King Henry Duke of Anjou, and solemnly confirmed by an oath, which was afterwards also taken by the Kings Stephen and Sigismund III. From this time the Reformed in Poland might have enjoyed a happy peace during this whole century, had they not been troubled by the Unitarians, of whom we shall have occasion to speak hereafter.

<sup>a</sup> Consult on these matters a work, published in folio at Berlin in 1706. intitled, *Jura & libertates residentium in regio Poloniæ*. Jablonski, the father, is the author of it, though it does not bear his name.

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We must now turn our view towards Hungary<sup>a</sup>. Even before the time of the glorious Reformation, and whilst the whole western church remained buried in the profoundest darkness, some rays of the apostolic doctrine had enlightened that country. Several of the Vaudois, who had retired there some centuries ago, spread amongst them the seeds of the Reformation; and in the fifteenth century, the Hussites settling in many of the Hungarian provinces, brought with them their doctrine. It is true, the violent persecution of the Emperor Sigismund, to whom Hungary was subject, obliged them soon to quit that place; but, in all probability, the sincere desire, and love they had for the true religion still actuated many people; so that it is no wonder, the news of the Reformation, Luther had made in Saxony, should raise the attention of the Hungarians. The writings of Luther were at first sought for with great eagerness, and very soon spread throughout all Hungary and Transylvania. From that time, several young people, those designed for the church, as well as those of other employments, and even some of the Nobility, frequented the university of Wittenburg to hear Luther, and the other Protestant divines. Amongst those who studied at that university, we may distinguish Martin Cyriacus, who afterwards became the first pastor of the church of Lentzkow, and who had many followers. The severe edicts of King Lewis against the Lu-

<sup>a</sup> Mr. Frederic Adolphus Lampus, printed at Utrecht in 1728. *Pauli E. historia ecclesiæ Reformatæ in Hungaria & Transylvania.*—Mr. Salig has also given a very good account of this Reformation in Vol. II. Lib. 66. Ch. 6. of his *confess. august.*

therans,

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therans, and the persecutions they suffered, did not at all extinguish their zeal. The persecution continued during the life of this monarch. But however the number of the Reformed daily increased, the churches multiplied, both in Hungary and Transylvania, and many of the principal Nobles, attached themselves to their party.

King Lewis having lost his life in a deplorable manner at the unfortunate battle of Mohacz in 1526. the affairs of the Reformed took a more favourable turn. As many Bishops died on the field of battle, great numbers of the Nobility were induced to join the Reformed, hoping by that means more easily to appropriate to themselves the wealth of the clergy. Mary, widow to the late King, and sister to the Emperor Charles V. had acquired the knowledge of the gospel-truths from her Chaplain John Hencknel, who had persuaded her to read the writings of Luther. If Lewis had lived longer, the Queen would undoubtedly have induced him to be more favourable to the Reformed. But the Emperor, his brother, after the death of the King of Hungary, sent for her to come to him in 1530. and appointed her governess of the Low-Countries. John Czepus, Prince of Transylvania, whom the Hungarians had just then elected for their King, out of fear of the Catholics, published, in 1527. a most violent edict against the Protestants, by which he confirmed all those of the same kind Lewis had given; but this Prince was soon driven out of Hungary by Ferdinand the lawful Sovereign of that kingdom, and the edict remained unexecuted. Ferdinand treated the Reformed, under his dominion, with great mildness, which induced the Germans to send Protestant ministers into Hungary. Their labours were successful,

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ful, and the number of churches daily multiplied. The principal ones were in five free cities of Upper Hungary, namely, Cassovia, Leutschow, Eperies Hermianstadt and Leuventz, to which was added the county of Saros. These churches presented to Ferdinand in 1530. a confession, which was afterwards adopted and acknowledged as conformable to their's by the churches of the confession of Augsbουργ. During this time, the dethroned Prince, seeing no other means to re-establish his affairs, demanded assistance from the warlike Solyman, Emperor of the Turks, and obtained by degrees sufficient succours to retrieve them in 1529. and some following years. This enlivened the zeal of some of the Bishops, and other favourers of Popery, again to disturb the Protestants, and sometimes even to treat them with much rigour. The greatest sufferer by them was Matthias Devay, an illustrious Reformer of Hungary, who published many very excellent works, and did infinite service to his country. He was called the Luther of Hungary. After having been imprisoned at Buda, he was removed from thence to another prison in Vienna, where he remained for a long time in daily expectation of death. He was, however, at last restored to liberty. Whilst Devay was preaching the gospel in Hungary, John Hunter likewise preached it in Transylvania. He was the first Protestant Pastor established by the magistracy at Cronstadt in 1533. and the Reformation of that district was intrusted to his care. The zeal and industry he exerted, on this occasion, was attended with so much success, that when the Princess Elizabeth, widow of John Czepus, who died in 1540. came into Transylvania, she saw, with great astonishment, the Reformation prevailing almost throughout

throughout the whole country. She was indeed solicited by George Martinusius to persecute the Protestants ; but it was impossible for her to prevent the progress of their doctrine. The Saxons, who were in Transylvania, made a public profession of the Protestant faith in 1544. In the year following, the Protestants held their first synod at Media ; and all those who assisted at it, adopted the rites of the Saxon church, by signing the confession of Augsbourg. Many synods were likewise held in Hungary, the acts of which being signed by most of the clergy, is sufficient proof that the gospel greatly prevailed in that country. At the beginning of the Reformation in Hungary, and in Transylvania, the gospel was preached indifferently by the ministers of the confession of Augsbourg, or by those of the confession of Swisserland, although the number of the former were much the most considerable. Matthias Devay, whom we have before mentioned, was one of the most celebrated amongst the latter; from the year 1530. or even before that time, he consecrated his whole time and attention to the Reformation of the church of Buda. But from the year 1550. the Protestants of Hungary and Transylvania became still more united with those of Swisserland than they had before been, and many great persons came into their communion, and openly professed their doctrine. The most celebrated amongst them were Stephen Zegedin, Peter Milius, and Martin Calmanchibi. They published in 1568. a confession of faith, which, with that of Swisserland, was received in all the churches ; and, in 1566. the ministers of the Reformed churches in Hungary signed the confession of Geneva, drawn up by Theodore Beza. They likewise signed that of Swisserland, such as it had appeared that year, but

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but more fully and exactly explained. From that time, although the Reformed churches grew very numerous, the Protestants of the two communions were in perfect friendship with each other, inasmuch, that the students of divinity among the Protestants preferred the university of Wittenberg to any other in Germany. But, being treated by the divines of that city with too much severity, they quitted Wittenberg in 1590. and went to Heidelberg, which caused some coolness between the two communions.

It was not without much trouble, and many persecutions, that the gospel-doctrine was propagated, and firmly established in Hungary and Transylvania. But, however, God granted frequently to those churches times of peace and tranquillity. King Ferdinand I. seeing the Reformation so far advanced in his kingdom, granted the free exercise of that religion to five free cities in Upper Hungary, to fourteen cities of the county of Czepus, to some others in Lower Hungary, and all the Nobles of the kingdom. John Sigismund granted the same liberty to the Transylvanians in 1563. and, in the following year some cities of Hungary obtained the same privilege from the King Maximilian, son to Ferdinand. At length, in 1606. Rodolphus, Emperor and King of Hungary, having concluded the peace of Vienna with Stephen Betskai, Prince of Transylvania, he granted to the Protestants an inviolable religious peace. Their privileges were not only confirmed to them, but considerably increased by King Matthias in 1608. whose example was followed by all his successors.

The prosperity of the Reformed in Transylvania was unfortunately disturbed by the sect of Unitarians, who occasioned them much trouble. George Blandratus, a physician, whom John Sigismund,

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gismund, Prince of Transylvania, had invited to that place in 1563. was, at first, the chief of that party. The Prince always followed his advice in ecclesiastical affairs. The great favour which Blandratus enjoyed, induced Francis Davidis, a person very much esteemed amongst the Reformed, to enter into the party of the Unitarians, which sect the Prince also joined, after having heard many conferences between them and the Protestants. Upon this important acquisition, they obtained several very extensive privileges. But the state of their affairs was greatly altered on the death of John Sigismund in 1571. and the succession of Stephen Bathori; for he being of different sentiments from the late Prince, their credit very much decreased. We shall take another opportunity of giving a full account of this sect.

### A R T I C L E IX.

AFFAIRS of the CHURCH of ROME, and particularly of the COUNCIL of TRENT, and the SOCIETY of the JESUITS.

WE have seen, in the history of the preceding centuries, the state of the Roman church before the Reformers began that great work, which God enabled them so happily to complete. This church, weakened by the continual attacks it received from all parts, was approaching to it's ruin; insomuch, that the Popes, with their adherents, were forced, earnestly, to seek means for it's support. If the Christian Princes had lent an ear to their advice, the means they would have employed would have been those of fire and the sword. But most of the Princes, particularly those of Germany, strongly

ly disapproved of these violent measures, having already found by experience, in many countries of Europe, particularly in France, England, Scotland, and the Low-Countries, that the violence of persecution was so far from destroying the true religion, that it contributed to its propagation and increase. The Popes, therefore, were obliged to seek for other remedies to these evils. None presented themselves more apparently efficacious than the convocation of a general council. This had been the last resource of the Popes, on many former occasions, in their greatest extremities. The Protestants of Germany had likewise earnestly requested it at the beginning of the Reformation; and the Emperor Charles V. had frequently advised the Popes to consent to so lawful and universal a request. But they, conscious that their influence was no longer what it once was, were unwilling to allow of the convocation; and it was almost by force that their consent was obtained. The Protestants, indeed, demanded a council; but it was only under certain conditions, which were truly just and equitable. Such a council could never be agreeable to the Popes; for which reason Clement VII. obstinately rejected it; and, upon repeated intreaties of the Catholic Princes on the subject, he proposed to them very different conditions, and such as were so palpably unjust, that he knew the Protestants could not accept them. Pope Clement died in 1534. before this affair was concluded. His successor Paul III. seeing it would be vain to attempt the raising of new difficulties that might at length cause a general Insurrection, feigned a great desire for this council, which he at first appointed at Mantua, afterwards Vicenza, and at last at Trent, on the con-

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finer of Germany. Three years however passed before the preliminaries could be settled; and this so long wished for council was not held till the month of December 1545\*. They had in all but twenty-five sessions, eight of which were held under Paul III. at Trent, in the years 1545. 1546. and 1547. In 1547. it was transferred to Bologna, at which place the ninth and tenth sessions were held. Julius III. who became Pope after Paul, was obliged to bring back the council to Trent, where, in the years 1551. and 1552. they held seven sessions. During this time, there came to Trent some divines, and other deputies from the Protestants, who seconded the intentions of Charles V. striving to accommodate things on a solid and lasting footing. But before both parties could agree in what manner these deputies should be received and treated by the council, there arose a sudden revolution in Germany, which put the fathers of the council to flight, and interrupted the sessions. Frequent delays prolonged this interruption, and it was not till 1562. that the sessions were again opened by the order of Pius IV. They continued until the council was fully terminated, which happened in December 1564.

Many learned persons, even of the church of Rome, were truly desirous to obtain the end for which this council had been convoked; and the necessity of which the Popes themselves seemed to acknowledge. The Reformation of the church, both in its faith and manners, in its chief and members, was the only means fully

\* Father Paul's history of the council of Trent is well known. F. Courayer's edition, printed in 2 vols. 4to, at Amsterdam in 1736. is the best and most correct. The preface to this edition is very excellent. Salig also has given a very good history of this same council in Latin, in 3 vols. 4to.

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to appease those fatal troubles that had for so long a time distressed the churches of Europe. But when it came to the point of employing these only necessary means to arrive at this end, the Popes, though they before appeared willing to condescend to them, now acted differently, destroyed all the measures that they had been taken, and reduced things into their former confusion. We might truly say, that the whole duty of their office seemed to consist in anathematizing the doctrine of the Protestants, and defending against them the abuses and superstitions of the church of Rome. It is true, in the council of Trent, they examined all the matters of controversy between the Catholics and the Protestants; but they decided them solely by the suffrages of the former, and on the principles of the scholastic divinity. The consequences of these discussions were, that the church of Rome now made articles of faith of some of her doctrines, that before she never dared to propose as such. Nevertheless, the Pope, for the sake of appearance, and fearing to expose himself too much to the reproaches of all Christians, charged the fathers of the council to place amongst the subjects of their deliberations the principal abuses that had crept into the church discipline, and to point out the means of redressing them. We need only cast our eyes upon the acts of this council, or read the history of those times, to see how very little was done on this subject. At first, none of the Popes ever assisted in person at the sessions of the council, they only sent their Legates, giving them such instructions as tended rather to prevent than forward any proposals. At these councils, all things passed by intrigues and mean artifices, unbecoming the dignity and holiness of such an assembly. The opinions were never freely given; for every one who deviated from

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the principles of the papal hierarchy, was severely reprov'd, and totally reject'd. Nothing was brought on the carpet, but what was propos'd by the Legate according to the Pope's command; and no decree was form'd that had not before been propos'd in some private assembly, intirely dependant on the Legate. This celebrated council was therefore so far from answering the universal expectations, and the ardent desires of all good people; that, on the contrary, it serv'd only to envenom the wounds, and render them incurable, by fixing a kind of seal on the shameful superstitions of the Roman church, and the insupportable tyranny of the Popes. The decrees of this council greatly displeas'd many of the Catholic churches; and the Gallican church, even to this day, has constantly refus'd to receive them on the footing of a perpetual law, confirm'd by the public authority, notwithstanding the tenets that were defin'd and establish'd by this assembly, are those of the whole Roman church. Pope Pius IV. liv'd but a short time after the end of this council of Trent, and was succeed'd in 1565. by Pius V. formerly call'd Michael Ghisleri; a man of a melancholy and severe disposition. By his orders, they took from the decrees of the council of Trent, the work, intitled, The Catechism of that Council. He publish'd a bull of excommunication against Elizabeth, who then reign'd in England, pronouncing her degrad'd from her royalty, and exhorting her subjects to revolt against her. He is, however, the same Pope whom his successors have since canoniz'd. We are the less surpris'd at this, when we see, amongst these Popes, Gregory XIII. of the family of Buoncompagno, who openly commended the infamous massacre of St. Bartholomew\*. The see

\* This is the same Pontiff who reformed the Julian Calendar.

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of Rome was afterwards filled by the famous Felix Montaltus, whom fame immortalized under the name of Sixtus Quintus. This Pontiff, although of mean extraction, possessed a most haughty mind; the effects of which was experienced by most of the Christian Princes. It was he who caused the version of the Bible, called Vulgate, corrected by the council of Trent, to be printed in 1589. commanding that it should be regarded as the only authentic one. Nevertheless, although it was thus commanded by a law to which he gave a perpetual force, Clement VIII. at the end of a few years, published another edition of the Vulgate of Sixtus V. more exactly revised and corrected than the former; ordering likewise, that, for the future, it should be the only one made use of and acknowledged. The immediate successors of Sixtus V. Urban VIII. Gregory XIV. Innocent IX. held the see but some days, or some months, and did nothing worthy to be transmitted to posterity. Clement VIII. will appear at the beginning of the next century.

The respect formerly paid to the monastic life, had very much decreased since the Reformation, as that had exposed to full view their crimes and debaucheries. The monks were attacked by several very able men, even of the church of Rome, but to mention Erasmus alone, will be sufficient. It was impossible to be longer ignorant of the disorders that passed not only within their convents, but of which the whole society were accused. Notwithstanding this, some men were yet so bold, or so fanatic, as to found new orders. Others, less blameable, employed themselves in reforming the old ones, and correcting the errors into which they had insensibly fallen into. By which means it frequently happened, that from the division of one order, two or three others were produced. That

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of the Minorites or Franciscans, for example, became the stem from which sprung out, as so many branches, the <sup>a</sup> Recollets, the <sup>b</sup> Capucins, and the Penitents. The Carmelites likewise gave rise to another order that distinguished itself by the epithet of Déchaussés, or without shoes. It is needless to enter upon an enumeration of their orders. As to their new ones, that of the Theatins <sup>c</sup>, was instituted by John Peter Caraffus, then Bishop, but afterwards Pope, under the name of Paul IV. The Barnabites were so called from the church of Milan, which they were permitted to use, and which was dedicated to St. Barnabas. We must not omit the fathers of the oratory <sup>d</sup>, founded by Philip of Neri; which society has produced many learned and famous men. The last we shall mention, and that which has ever been unequalled in fame, numbers, power and riches, is that called the Society of Jesus <sup>e</sup>. It was founded by a Spaniard, Ignatius of Loyola; he was at first a soldier, but became at length the most superstitious of all fanatics <sup>f</sup>. This order borrowed many of the

<sup>a</sup> So called, from that spirit of recollection, by which they pretended to have the ability to revive the rule and discipline of St. Francis.

<sup>b</sup> They had this name from their wearing a sharp-pointed capuche or cowl, in imitation of St. Francis.

<sup>c</sup> The Theatins are a religious order of regular Roman Catholic priests: their founder was St. Cajetan of Thiene; and Caraffa, Bishop of Theate, having been their first superior, they take their name from thence.

<sup>d</sup> There are many things curious in the institution of this order in the Perropiana, p. 259. to which we may add many parts of the life of Baronius, by Jerom Barnabœus.

<sup>e</sup> The best history of the society of the Jesuits is: that of Rodolphus Hospenian, printed at Zurich, in Folio. Michael Geddes has given us a short history of the Jesuits in his *brevis historia ordinum monasticorum*.

<sup>f</sup> Ignatius Loyola was born in 1491. in Guipusson in Spain, He served in the armies of Ferdinand, King of Spain, and was wounded

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the rules of it's institution from that of the preachers, which was founded in the 13th century. Pope Paul III. publicly approved and confirmed the order of the Jesuits in 1540. They professed an intire devotion to the will of the Popes, and the interests of the court of Rome; and those amongst the Jesuits who bear the name of Professed, add to the other vows of the Monks, a fourth vow, relative to the general obedience they are obliged to observe to the Pope alone. This order, therefore may be justly regarded as one of the principal supports of the papal power. The occupation of the Jesuits consisted chiefly in the instruction of youth, and the preaching of the gospel to infidels, even in the remotest parts of the earth<sup>a</sup>. On the whole, there appears so much

wounded and taken by the French at the Siege of Pampelona. During his confinement and illness, he read the lives of the saints, and some other books of devotion, which occasioned his first resolution of devoting himself wholly to God. He afterwards made a pilgrimage into the Holy Land. Being returned to Spain, he began to study grammar at Barcelona, and afterwards went through his courses of philosophy and divinity at Alcala. His fame increasing, the number of those who came to hear his instructions increased likewise. Ignatius had then four companions, who were in a brown woollen habit, and applied themselves to the same exercises. This giving umbrage to the inquisitors, he was taken up and imprisoned for some time; but, upon the recovery of his liberty, he went to Paris, and was there supported upon charity. Here he formed a little society of ten men, who set out for Rome, in 1597. to present themselves in a body to the Pope, in the quality of Pilgrims, who intended to travel to Jerusalem. Upon the road, they pretend Ignatius had a vision, in which he saw Jesus Christ, bearing his cross, who said to him, "I will be favourable to those of Rome." From that time, Ignatius formed the design of founding a new order.

<sup>a</sup> It is surprising how much this order increased in a short time. In 1540. the Jesuits in all were eighty-one. In 1545 they had ten houses; in 1549 they had two provinces, one in Spain, and the other in Portugal. In 1556. when Ignatius died,

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much art and sagacity in all the statutes of the Loyolites, that no one can attribute the plan of this institution to so unlearned and injudicious a man as Loyola <sup>a</sup> undoubtedly was <sup>b</sup>.

No sooner had this new society of the Jesuits obtained the Pope's confirmation, than Francis Xavier, a Portuguese, commonly called the Apostle of the Indies, set out from Lisbon in the month of April, 1541. He was the first who ever made the voyage to the East-Indies for the conversion of Infidels; he landed there in May 1542. From the Indies he went to Japan in 1549. and from thence would have gone to China, had not death prevented him. Xavier was indefatigable in his labours, and exposed himself to many dangers in the propagation of the gospel. Several thousand men were baptized by him, and instructed in the Christian faith. The writers of his life have attributed to him many miracles, which are certainly fictitious, as we may infer from his own epistles. Some other Jesuits, since Xavier, have

died, they had twelve provinces; in 1608 they had twenty-nine provinces, two vice-provinces, twenty-one professed houses, two hundred ninety-three colleges, thirty-three houses of probation, and ten thousand five hundred and eighty-one Jesuits. In the catalogue printed at Rome in 1709. there were thirty-four provinces, two vice-provinces, thirty-one professed houses, five hundred and seventy-eight colleges, forty-eight houses of probation, eight seminaries, one hundred and sixty residences, one hundred and six missions; in all seventeen thousand six hundred and sixty five Jesuits.

<sup>a</sup> This is sufficiently manifest from the history of the order itself, from the *secreta monita societatis Jesu*. They consist of private admonitions or instructions for promoting the interests of the order, which are lodged in the hands of the superiors, and by them communicated only to a few of the professors, under the strictest ties of secrecy.

<sup>b</sup> See the collection of letters, intitled, *Francis Xaveri epistolæ*, Lib. I. Ep. 1.

continued

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continued to preach the gospel in the Indies, Japan and China, but with very indifferent success<sup>a</sup>. The natives of the country being strongly attached to the worship of their false Gods, the Jesuits found all endeavours for their conversion ineffectual, which induced them to form another project, that of bringing back the Nestorians<sup>b</sup> to their former obedience to the Roman see. In this country there were many churches of that sect, founded for several centuries past, and equally remarkable for the simplicity of their worship, as for the purity of their doctrine. The Jesuits succeeded in this enterprize, partly by their intrigues, but more particularly by means of the authority of the little sovereigns, on whom the Nestorians depended. The affair was fully terminated in the synod held at Diamper in 1599.

The missionary Jesuits, upon their first arrival at Japan, were received by the natives with the greatest marks of esteem and good will; and in a very short time engaged to the profession of Christianity, not only many of the common people, but several even of the principal persons of the state. This vast kingdom seemed on the point of following their example; but the Jesuits, through their own fault, made themselves suspected by them, and thus lost the abundant harvest they had before reason to expect, as we shall see in the history

<sup>a</sup> See the accounts they sent to their superiors of their apostolical labours. These letters make a great work, and have been printed in five Vols. Folio at Rome in 1663. under the title of *Danielis Bartoli historia Gestorum, per Jesuitas in Asia*.

<sup>b</sup> We may have a very just idea of all this affair from reading the acts of the synod of Diamper by Anthony Govea, which has been translated into English, and enriched with some very learned notes, which have been put at the end of the *historia ecclesie Malabaricæ, per Michael Geddes*.—Upon the whole, we cannot refer to a better work, than the well known *histoire du christianisme des Indes*, by Mr. La Croze.

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of the 17th century. Their establishments in China succeeded much better. One amongst them, Matthew Riccio an Italian, being completely versed in the mathematics, gained by that means the favour of the great, and even of the Emperor himself. This procured his brethren the liberty of preaching openly the Christian doctrine. But in the next century we shall see them abusing this liberty, by altering the holy truths of religion, and condescending to the idolatrous rites of the Chinese, the better to insinuate themselves into their favour, and to maintain a credit which they employed solely to the advancement of their temporal concerns\*.

We shall place here the names of some divines, and other learned men of the Roman church, who were famous in this century, and whose writings are still greatly esteemed. Such were Josi or Jodacus Clichtoveus, John Faber, Bishop of Vienna in Austria, John Eccius, or Eckius, John Cochleus, Albert Pighius, Ambrose Catharinus, Melchior Canus, George Cassandrus, Laurence Surius, James Pammelius, Michael Bajus, and many others. The sacred college likewise had some Cardinals who signalized themselves by their Eloquence and learning, as Thomas de Vio Cajetanus, Reginald Polus, Caspar Contarenus, James Sadolet, &c. Many persons applied themselves very successfully to the study of the Greek and Hebrew languages, and from them published translations of the holy Bible. We have before

\* See the epistolæ Senicæ, written by Nicholas Trigault, and by divers other Jesuits. But the reader will find abundantly the most satisfaction respecting China, and of the state of Christianity in that country, in the description de l'Empire de la Chine, by P. du Halde. This work is translated into English.

mentioned

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 mentioned Erasmus<sup>a</sup>, as one of the greatest lights of this century; we may add to them Francis Varablus, John Ferus, Isidorus Clarius, Alphonfus of Castro, Sixtus of Sienna, Claudius of Espence, John Maldanat, Alphonso Salmeron; and Arias Montanus.

## A R T I C L E X.

Of the STATE of the GREEK CHURCH, and of  
 the EASTERN CHURCHES,

**T**HE Greek church being in the last century obliged to submit to the dominion of the Mahometans; it's situation became very deplorable. The Patriarch of Constantinople, the chief of that church, was forced to purchase that dignity at an excessive price<sup>b</sup>, and annually to pay a considerable tribute, in order to remain possessor of it. The clergy, and all the people were alike distressed by the most heavy taxes, the public schools could no longer subsist, and every other means of instruction failing, the remains of knowledge that till then subsisted in Greece, were quite destroyed. From thence, by degrees, arose that barbarity, which at length totally absorbed the Greek church, and occasioned the extreme ignorance of religion in some, and the contempt of it's holy doctrine in others. This we have great reason to believe was the case, when we see that there always was amongst the Greeks many pretenders to the Patriarchate, who would offer

<sup>a</sup> The life of this great man has been lately written by the learned Dr. Jortin, in which life the reader will find many judicious remarks on the Reformation in general, and many curious anecdotes of the lives of the great men who brought about that work.

<sup>b</sup> Consult on the above Mr. Arnold, hist. hæ. Vol. II. p. 401.

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great sums to the Turks, that they might usurp that dignity. They have sometimes carried things to such extremes, as even to depose Patriarchs. We shall refer the reader to the history of the seventeenth century for an account of the disputes on the true doctrine and faith of the Greek church, as they were in that century very long and spirited.

The light of the gospel having shone forth in all it's brightness in Germany, and the neighbouring countries, some of it's rays spread themselves over as far as the entrance of Greece, in which country, once so famous for illustrious and learned men, there were some few persons who thought this object worthy their attention, and endeavoured to inform themselves fully on the subject of the Reformation. Joseph, the Patriarch of Constantinople, being desirous of gaining full accounts, and satisfactory testimony of this matter, sent Demetrius, Deacon of his church, to Wittenberg ; at which place he remained for six months, and having obtained the information he sought for, returned to his country in 1559. carrying with him the confession of Augsbourg, translated into Greek by Melancthon \*, and a letter from that learned man to the Patriarch. We are ignorant what was his opinion of this confession of the Protestants, and of the whole work of the Reformation. It is certain, that he returned no answer to Melancthon.

The divines of Tubingen renewed with Jeremy his successor the unsuccessful correspondence begun by Melancthon. In order to render it more advantageous, they make use of the interposi-

\* The letter of Melancthon to the Patriarch is inserted in the hist. eccles. of Hottinger. See 16. sect. 2.

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tion of Stephen Gerlach, chaplain to the Emperor's envoy to the Port. The letters of the divines of Tübingen, to the Patriarch Jeremy, were written in Greek <sup>a</sup> by Martin Crusius, who was master of that language. Jeremy answered them, and their correspondence continued <sup>b</sup> for some time. Besides the confession of Augsbourg, which we mentioned; they sent also to Constantinople an abridgment of divinity by James Hierbrand, and some sermons translated into Greek, that by these they might fully enter into the doctrine of the Protestants. They continued this connexion for eight years, from 1573. to 1581. The Patriarch treated the divines of Tübingen in a genteel and friendly manner, declaring, that in many points, he intirely agreed with them, but in others he could not be of their opinion. But they, being very importunate with him to acquiesce in their doctrines, and seeking to prove it to him by the word of God, he broke intirely off with them.

If we now take a view of the different sects that had, since the 5th century, quitted the Greek communion, and which had, in length of time, greatly flourished; we shall find that they continued much in the same state, even in the 16th century.

☛ The Nestorians <sup>c</sup> dwelt principally in Mesopotamia and Assyria. Formerly they all depended on one superior divine, to whom they gave the

<sup>a</sup> We principally refer here to the collection printed in 1584. at Wittenberg, under the title of *Acta & scripta theologorum Warteburgensium & Patriarchæ Constantinopolitani Hieronimæ quæ ab anno 1570. at 1581. inter se miserunt.*

<sup>b</sup> The eight books of the *Turco-Græcia* of Martin Crusius give us very good accounts of these matters.

<sup>c</sup> Mr. Assemanni gives a very long and faithful account of the Nestorians, their churches and settlements, in his *bibliotheca orientalis vaticana*, vol. III. part 1.

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name of Catholic, and who resided at first in Seleucia, afterwards at Bagdat, and at last at Mosul. But in the times of which we are now giving an account, this church was divided into three factions<sup>a</sup>, one of which was subject to the Catholic at Mosul; another to a Catholic at Ormus in Persia, and the third to another superior at Amidus in Mesopotamia. The latter was in communion with the church of Rome. The Catholic of Mosul was at the head of the Nestorian churches in the Indies, which the Jesuits, by violence, compelled about the end of this century, to enter into the pale of the Roman church. All impartial writers agree in saying, that the Nestorians were the only ones, who, in the midst of the corruption and superstitions which totally infected the Greek and Eastern churches, preserved any great purity, either in doctrine or worship. The Monophysites of Asia<sup>b</sup>, who like to be called Jacobites, obey a superior, who has the title of Patriarch of Antioch; and that his appointment may not be too burdensome, they allow him for an associate another ecclesiastic, whom they call Primate of the East, and who resides in the monastery of St. Matthew, near the city of Mosul. The Armenians, who differ from these last, in some points, with respect both to worship and doctrine, are subject to their own Patriarchs.

<sup>a</sup> See Mosheim Inst. &c. p. 155.

<sup>b</sup> See Assemani's bibl. orient. &c. particularly his dissertation on the Monophysites.

<sup>c</sup> The best author to whom we can refer for an account of the Armenians, is Clement Galenus, whose work, intitled, *conciliatio ecclesiæ Armenicæ cum Romana*, was printed at Rome in 1650. in 2 vols in Folio. Many travellers also speak of the religion of the Armenians; and some of them give us a very good account. See Monier's relation in the *nouveaux memoires des missions*, vol. III. p. 1—227.

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The Monophysites of Egypt are called Coptes<sup>a</sup>, and their Patriarch dwells at Cairo<sup>b</sup>.

### A R T I C L E XI.

HISTORY of the DISPUTES between the PROTESTANTS, LUTHERANS and REFORMED..

**T**HE useful work of the Reformation had been principally completed by two apostolical men, whom God raised up for this undertaking, and who carried it on with equal ardor; Luther in Saxony, and Zwinglius in Swisserland. Inspired, in some sort, with the same spirit, they acted, though not in concert, yet with the same views, and took the same means to arrive at the same end. Nothing, undoubtedly, would have broke this harmony, if the doctrine of the holy supper had not become a subject of dispute and division, between these teachers and their disciples. This soon destroyed all friendship, and produced the most fatal differences; which, after the death of these two great divines, much increased, and at last became wholly incurable. Hence it was, that the Protestant church, one in it's beginning, formed two sects, or separate communions, which often treated each other with great bitterness and severity. It may easily be imagined that this was a very fatal obstacle to the progress of the Reformation.

<sup>a</sup> All the learned are well acquainted with the excellent works of Ludolphus, intitled, *Historia Æthiopica, et adeandem commentarius*. The reader will find the state of the church of Ethiopia there faithfully related. See also Michael Geddes's church history of Ethiopia, printed at London, 1696—in 8vo.

<sup>b</sup> The reader will find very long accounts of the religion of the Coptes in the writings of many travellers. See particularly the history de l'Eglise d'Alexandrie, by J. M. Van-seeb, at Paris, 1678 en 12.

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mation, and to the good of a cause, that they ought mutually to have promoted. We shall endeavour to give our readers a short, and we hope impartial view of what passed on this occasion. The dispute on the holy supper, first begun at the conference between Luther and Carlostadius at Jena in 1524. The latter was a professor of divinity in the university of Wittenberg, and had been for some time a colleague of Luther's. He afterwards quitted this employment for that of minister of the church of Orlamund. The Elector of Saxony brought these two great divines together, in hopes they would amicably end the dispute that had been begun for some time. Carlostadius's principal objection to Luther was, that he did not teach a pure doctrine on the subject of the holy supper. This he undertook to prove from his writings; and Luther very urgently called upon him to keep his word.

A little after, Carlostadius being obliged, by order of the Elector, to leave Saxony, went to Strasbourg, where he communicated to the divines of that city his opinions on the subject of the holy supper, and soon found that they were not greatly disapproved<sup>a</sup>. From Strasbourg, he travelled to Basil, where in the same year 1524. and in the following, he published some treatises on this subject, in which he still more openly disclosed his sentiments, and endeavoured to refute those of Luther. Carlostadius advanced, that in the words of the institution of the holy supper, "This is my body." The pronoun *this* did not refer to the bread our Saviour distributed, but that he pointed with his finger to his own body, then living and sitting at the table, as if he had

<sup>a</sup> This is sufficiently proved by a letter from the divines of Strasbourg, wrote to Luther on the 23d of November, 1539.

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said, "Take, eat this bread in memory of me ;  
 " for behold my body, which is soon to be gi-  
 " ven up for you." He denied also, that the  
 sacrament instituted by Christ, was a pledge and  
 earnest of the redemption promised by his death.  
 According to him, the body of Christ is not pre-  
 sent at the holy supper, nor partaken of by the  
 faithful, but is only a simple act by which we  
 celebrate the memorial of his body broken, and  
 his blood shed for our salvation. This divine  
 having thus proposed both *viva voce*, and by  
 his writings in Germany and Swisserland, his  
 opinion on the Eucharist, and taken much  
 pains to establish it : many of the clergy were  
 by this induced to examine this matter more at-  
 tentively, and more carefully than they had  
 hitherto done. Not only the Anabaptists  
 adopted the system of Carlostadius, but people  
 in general seemed disposed to believe, that the  
 body of Christ Jesus was in heaven, and that the  
 partakers of the holy supper received it only in  
 a spiritual manner. Among others who embraced  
 this doctrine were the two principal Reformers  
 of the churches in Swisserland, Zwinglius and  
 Œcolampadius. The former of these had been  
 long of this opinion\*, and was at last determined  
 to declare it, which he did both in his sermons,  
 and in a letter to Matthew Alberus, a clergy-  
 man at Reutlingen, which was soon after pub-  
 lished, though without the knowledge or consent  
 of the author.

After this, Zwinglius published, in 1625. his  
 treatise on true and false religion, which he de-  
 dicated to King Francis I. In this work, he de-  
 clared and defended his doctrine on the holy sup-  
 per ; and, in another treatise, published in the

\* See Mr. Gerdes histor. evang. renov. Vol. I. p. 280.

same year, under the title of *Subsidium Eucharistiæ*, he added what he thought necessary to elucidate, and more fully explain his doctrine. The doctrine of Zwinglius amounted to this, namely, that the words of Christ, "this is my body," might be thus understood, "this bread signifies or represents my body;" so that, "to eat the body of Christ," is no more than to believe that Christ Jesus died for us. Whilst Zwinglius taught this doctrine at Zurich, *Œcolampadius* did the same at Basil, where he published his book on the true exposition of the words of the holy supper. Luther now thought it high time to take his pen, and answer *Carlostadius*; John Bugenhagen, a divine of Wittenberg, undertook also to refute Zwinglius; and the clergy of Swabia opposed *Œcolampadius* in their "*Syngamma Suevicum*."—This was the signal of the sacramental war which was waged with great warmth on both sides, till the year 1529. This difference in sentiment respecting the holy supper, appeared of sufficient consequence to the Protestant divines to produce a separation, and to make of one only Protestant church two; and which two reciprocally excluded each other their communions. As the church of Rome made great use of this unhappy division, to the prejudice of the common cause of the Reformation, Philip the Magnanimous, Landgrave of Hesse, was much affected at the dreadful consequences of this disunion, and did all that he could to soften and reconcile their minds, in which he was faithfully and powerfully seconded by Martin Bucer, a distinguished clergyman of the church of Strasbourg, and one who may be deservedly ranked among the first of the peaceable divines. By force of solicitations, it was agreed, by the divines of both parties, that a conference should be held at  
Marbourg

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Marbourg in 1529. in order that each party might clearly explain their own sentiments, take away the cause of scandal and disunion, and re-establish a salutary peace.

Those who assisted at this conference, were on one side Luther, with Melancthon, Justus Jonas, Andrew Osiander, John Brentius, and Stephen Agricola; and, on the other, Zwinglius, with Œcolampadius, Bucer, and Gaspar Hedion. They held many conferences, which were put an end to by an unforeseen accident: however, they were not wholly unprofitable; for, after having disputed on all the articles which were matter of controversy between these two communions, and even on others that might hereafter arise, they agreed on every thing, except the very article of the holy supper, respecting which each continued stedfast to his own opinion. Nevertheless, they promised to preserve for each other true love, and Christian esteem, and mutually shook hands as a pledge and assurance of their promise.

In the year 1530. which followed that of the conference of Marbourg, the Protestants were summoned to present to the Emperor Charles V. and to the diet of Augsbourg, a short and true confession of their faith. But as the Lutherans refused to unite with the Zwinglians, unless they agreed to their doctrine on the holy supper; the latter were obliged by necessity to prepare a particular confession, known by the name of Tetrapolitan, which we have already mentioned, and which did not differ in any essential article from the confession of Augsbourg. This was presented to the Emperor and the diet. Zwinglius drew up one in his own name, which was also produced at the same diet. This very much renewed their old disputes; but the Landgrave of Hesse having

taken care during the course of the same diet, to engage the divines of both parties to confer once more among themselves ; they at last laid those foundations of that harmony, which some years after came to a happy conclusion at Wittenberg. To attain this end with the greater ease, Bucer, a favourer of the doctrine of Zwinglius, but more particularly as we before observed, a friend of peace, persuaded the four cities in Germany, which had embraced this doctrine, to sign in 1532. and, ever after, constantly to profess the confession of Augsbourg .

Bucer was not the only one who wished for the reunion of the Lutherans, and Zwinglians. The greatest part of those whom we for the future shall mention under the common name of the Reformed, were also desirous of it, and their endeavours brought things to a point ; for, in 1536. they seriously resolved to come to a perfect agreement. The city of Wittenberg was fixed upon for the place of conference ; Martin Bucer, Wolfgang Fabricius Capiton, Musculus, and many other divines of the Reformed party came there, to treat fully on this great affair with Luther, Melancthon, Jonas, Bugenhagen, Menius, and many others of the Lutheran communion. After long and frequent conferences, in which every thing was examined with the greatest care, these divines at last agreed upon the articles of the celebrated concord of Wittenberg, the essential point of which consisted in allowing, that the body of Christ Jesus is truly and substantially present in the holy supper, and is equally distributed to all those who receive it, without excepting unworthy communicants. This was signed by all the clergy with their own hands. And that every body might be convinced of the truth of this comfortable union, Luther and  
Bucer

Bucer preached on the same day in the church of Wittenberg, and Bucer, with Capiton, received the communion from the hands of Luther. During the life of Luther, this harmony subsisted in Germany ; in consequence of which, at all public conferences between the Catholics and Protestants, the Reformed were admitted as well as the Lutherans, and their deputies had the same distinction and deliberative voice. — The Swiss also came into the agreement, and though the measures taken for this purpose were not so effectual and solid as those which concerned Germany, yet things remained on this footing, during all the time of which we are now writing the history.

But we must now come to other times, the remembrance of which must greatly affect every person who has the least regard for religion, and has it's interests at heart. The fidelity of an historian will not permit me to pass over in silence, and to dissemble things publicly known. Luther being dead, and Bucer gone into England by invitation, the Concord of Wittenberg, by degrees, lost it's influence in Germany. Notwithstanding the steps taken by the Reformed, at the request of Bucer, in 1532. when they signed the confession of Augsbourg ; and though they had since that time, particularly at Straßbourg, signed the concord of Wittenberg, yet the Lutherans, deprived them of all their prerogatives in those cities where formerly they had the superiority.

The loss of these advantages to the Reformed at Straßbourg was principally owing to the disputes of Jerom Zanchius with John Marbach ; and of Jerom Sturin with John Pappus : upon this account all public employments were taken from them, and their church insensibly declined.

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When Bucer also had closed his eyes in England, they paid not the least regard to the Concord of Wittenberg. On the contrary, some divines begun to renew their ancient disputes, and Joachim Westphal<sup>a</sup>, a clergyman at Hambourg, again introduced the sacramental controversy, attacked Calvin with much warmth and bitterness, which he and Beza returned with nearly equal vehemence.

To this inveterate quarrel on the holy supper, another was added, on what they called the doctrine of the ubiquity, or omnipresence of Christ's body. Luther, in his disputes with Zwinglius, ventured upon this idea, but thought better to drop it. John Timan, a clergyman of Bremen, was the first who revived it, in which he was soon after seconded by Westphal, John Brentius and James Andreæ, two celebrated divines of Wittenberg, took much pains to reduce this doctrine to a system, in which work they were followed by Martin Chemnitius, a divine of very great reputation, who put the last hand to it, and reduced the articles of the "omnipresence of Christ's body, and the communion of it's parts;" nearly to the doctrine which the Lutheran church have since that time professed.

During the heat of these disputes on the holy supper, another subject of controversy was started on the efficacy of the sacraments in general, and particularly on that of infant baptism, as well as the rites that ought to be used on the occasion. These breaches were still more widened by their disputes on predestination. They had begun at Strasbourg in 1555. between Jerom Zanchius and John Marbach; but they were then regarded only as the differences of particular doctors;

<sup>a</sup> Consult. Arnold. *hist. de l'Egl. & des Heres.* Vol. II. p. 371.

and

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and the state of the controversy was not, in any degree, carried to that height it has been since<sup>a</sup>. This doctrine was again revived at the conference of Montbélian, held in 1586. and Theodore Beza held a very warm dispute with John Andreae on this subject. Afterwards the opinions of Samuel Huber on this doctrine, being the source of new difficulties, caused a very celebrated divine at Wittenberg, Ægidius Hunnius, to digest and explain this doctrine on predestination in the manner that was received, and ever afterwards retained by the Lutheran church<sup>b</sup>.

To return to the disputes on the holy supper, though they had for some time lain dormant, yet they were again renewed by Westphal and Calvin, but these were still looked upon only as private disputes. The authority of Melancthon, who much inclined to the opinions of Bucer and Calvin, and whom all Germany looked upon as a common master, preserved, during his life, the concord that was established by the Protestants in 1566. and all attempts to destroy this harmony were, by his influence, very soon crushed. He had occasion, however, a little before his death, to observe a kind of prelude to that discord, which very soon after fatally broke out. In the celebrated conference of Worms, between the Catholics and Protestants, the clergy of Ducal Saxony refused to enter into any conference with the Catholics and Protestants, before the latter had, by common consent, condemned the error of the Zwinglians. As Melancthon, and some

<sup>a</sup> This sufficiently appears by the theses on predestination, which were proposed in 1563. to the divines at Straßbourg, and which they afterwards signed. See them in Loischer histor. motuum. part II. p. 285.

<sup>b</sup> See George Calixtus, and after him Weismann histor. eccles. sec. 17. p. 1122. of the 1st edition.

others,

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others, opposed this demand, those who had made it, chose rather to leave Worms than to give it up. After their departure, some French divines, William Farel, Theodore Beza, and others, came and presented their confession of faith, and were well received, and treated as brethren. The greatest part of the Protestant Princes, who after the death of Melancthon, held in 1561. an assembly at Naumberg to reconfirm, and sign the confession of Augsbουργ, concerning which some doubts had arisen, expressed the same sentiments of moderation: for they not only admitted the Reformed in the most friendly manner to this signing, but even in the writing, which they added to the confession, they strongly defended their cause. The same Princes likewise embraced the party of Frederic III. Elector Palatine, who had forsaken the Lutheran communion for that of the Reformed, they very vigorously supported him against the Catholics, who wanted to deprive him of his kingdoms, and willingly left him the quality of director of the states of the confession of Augsbουργ, an honour which he had before received.

Notwithstanding all these favourable dispositions, Melancthon's death, which happened in 1560. was highly prejudicial to the maintenance of that concord, which some divines had till then preserved merely out of respect for him, being otherwise much inclined to division, some marks of which we have already taken notice of, and which from that time daily increased. Melancthon approving the doctrine of Bucer and Calvin consequently rejected the notion of the, "omnipresence of Christ's body," which had more prevailed. His disciples, who had the name of Philippists, or Crypto-Calvinists, were spread in great number throughout all Germany,

many, and possessed the divinity chairs in most of the universities of the electorate of Saxony. Those who taught in these universities, made use of this occasion to express their sentiments to the Elector Augustus. This highly displeased the divines of Ducal Saxony, and all Luther's faithful disciples; and they took every means, to make the Philippists suspected by the Protestant Princes, and by the Elector of Saxony. Things came to a Point in 1574. when they published at Torgau, in Saxony, a new book, containing an explication of Luther's true sentiments on the subject of the holy supper, and condemning those of the Reformed. They insisted upon the Philippists signing this, and those who refused were thrown into dark dungeons, deprived of all their employments, and at length banished out of Saxony.

There still remained, however, many things to be done. The tenet of the omnipresence of Christ's body was as yet new, and had never been inserted in any symbolical book of the Lutheran church, not even in the last work published at Torgau. In the very bosom of the church there were many contentions, which we shall make the subject of the following article. The greatest number wished much to put a speedy end to all these altercations, by drawing up a formulary, which would meet with the approbation of the whole church. This thought first struck James Andreæ who took much pains to bring about his good design. After many preliminaries, they at last agreed in an assembly held at Bergen, 1576. that a formulary of this kind should be prepared by six of the most celebrated men of the time, namely, Martin Chemnitius, James Andreæ, Nicolas Selneccer, David Chytræas, Andrew Musculus, and Christophorus Cornerus.

These

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These learned men first made public the symbolical decree, known by all the world under the name of the Formulary of Concord, and which they also sometimes call the Formulary of Bergen, upon account of it's being for the last time received and fully approved in an abbey of that name near to Magdebourg. In consulting the history of this time, we see how difficult it was to get this formulary approved and consented to by those very churches, for whose use it was designed. Many, notwithstanding every method that was used to bring them to sign it, constantly refused; others who signed it repented, and retracted their consent. But what is the most to be lamented in this affair, is their formal condemnation of the doctrine of the Reformed, so that there could be no hope whilst this formulary subsisted of any reunion between these two Protestant communions. The principal members of the Reformed, both in and out of Germany, made use of every possible means to have this stone of offence removed. But the influence of those who had prepared and published this formulary, too much prevailed.

Though the Elector Augustus treated the Philippists very hardly, after the dislike he had been taught to conceive for them, yet we have reason to believe, that towards the latter end of his life his opinions of them were more favourable.

Under Christian his son, who succeeded him in 1586. they got so much into favour as to obtain the most considerable employments in the churches and universities. At these fortunate seasons they used all their power to abolish some of the ecclesiastical rites, and every thing would have succeeded to their wishes, if the premature death of their Protector, in 1591. had not totally changed the face

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face of affairs. Soon after, they were persecuted as before, imprisoned, deposed, banished, and their principal support, Nicholas Crellius, who had been Chancellor to the Elector, was even condemned to lose his head. The Reformed were obliged to leave Saxony intirely; but their churches still subsisted in the other parts of Germany, and even increased both in this and the following centuries.

### A R T I C L E XII.

#### Of the INTESTINE DIVISIONS of the LUTHERAN CHURCH.

**T**HE disputes the clergy of this church had to support with many foreign adversaries, did not prevent divisions among themselves, which gave them much trouble. During the life of Luther, a controversy was begun with the Antinomians\*, whose leader was John Agricola, of Eisleben, a person who had done considerable service to the gospel cause, but was of a very obstinate and presuming temper. He taught that true repentance could not be learned from the law of God, that it took place only at the death of Jesus Christ, and consequently at the promulgation of the gospel. They interpreted his doctrine, as if he wished intirely to abolish the use of the law under the gospel, and destroy the necessity of repentance and good works. Agricola himself denied and disowned this interpretation.

The war of Smalcade broke out soon after the death of Luther; and as all Germany then depended on the will of Charles V. who, as we saw in the II<sup>d</sup> Article, greatly wished all the Protestants to conform to the Interim; the intention

\* See a full account of these sects and divisions, in Arnold *histor. hæret.* part II. lib. XVI. ch. 25.

of which was to pacify all religious differences. The greatest part amongst them greatly objected to the doctrine taught, and prescribed in this work; others again overcome by their fears, said, that in indifferent things, such as they esteemed the objects of this work, they ought to conform to the will of the Emperor. From hence arose the contentions, which they called *Adiaphonistic*, and which for many years caused much disturbance in the Lutheran church. Philip Melancthon was looked upon as the Chief of the *Adiaphonists*; however, he did nothing without the advice of his colleagues at Wittenberg. They attribute also to him the system of *Synergism*, which was produced, upon occasion, of the disputes about the Interim. He had advanced, indeed, about that time, that man at his conversion co-operated with the Holy Spirit, and contributed in some sort to the great work by his own endeavours. This is what they called *Synergism*. Other divines adopted this opinion, and particularly they mention Victorinus Strigelius, who had many famous disputes about it with Matthias Flaccius Illyricus in one or two public conferences.

We may number among the *Adiaphonistic* disputes that which turned upon the necessity of good works to procure salvation: Melancthon supported this necessity, and his followers persisted in the same opinion, in particular George Major, from whom this controversy was called *Majoristic*; the true disciples of Luther, on the contrary, pretended that this proposition destroyed the doctrine of men's justification by faith only; and that therefore they could not admit it.

One of the doctors, Nicholas Amsdorff, attacking the doctrine of the *Majoristics* with great warmth,

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warmth, and said, in the heat of the dispute, that good works were so far from being necessary to salvation, that they were even detrimental. Two other divines strove to conciliate these opinions. But the Flaccian controversy was the most difficult to be settled. It was so called from Flaccius Illyricus, who affirmed, that man was made up of nothing but original sin.—His disciples carried this matter much farther than himself.

In the university of Königsberg, Andrew Osiander, who had been expelled Germany on account of the troubles respecting the Interim, and had fled to the capital of Prussia, where he was well received, begun to spread very strange notions respecting the doctrine of justification. He taught that Christ is our righteousness by his divine nature, and that man is justified by the essential righteousness of God, which dwelleth in us. This is what is called Osiandrisin. Francis Stancarus, an Italian, and a Professor in the same university, undertook to refute this unintelligible notion; in doing which, he fell into the contrary extreme, and advanced publicly, that the office of mediator, did not belong to Christ Jesus, on account of his divine nature; but that it only concerned his human. The Lutheran clergy endeavoured to settle these disputes in the Formula of Concord.

After this formulary had been published, and near the close of this century, Samuel Huber of Berne in Switzerland blew up a new flame, but it was of no very long continuance. This divine was born in Switzerland, and had served an ecclesiastical office in that country; but, on some account or other, we know not on what, had left his country, and came into Swabia, where he joined himself to the Lutheran communion. He proposed in the university of Tübingen a particular

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cular opinion respecting predestination ; for, not being able to digest the doctrine of the Reformed on God's decrees, he advanced, that, from all eternity, God, without any distinction, had elected all men in Jesus Christ to life eternal ; but that the greatest part amongst them, through their infidelity, exclude themselves from the grace of God. He joined himself to the Wittenberg divines, and then warmly defended this doctrine. Some divines of the Lutheran church looked upon this controversy as a mere dispute about words, and thought that this notion of Huber's was not in itself really so hurtful as what it appeared to be from his expressions. But his brethren at Wittenberg were not so favourable, and had often very vehement disputes with him on the subject. These disputes at last ended in his deposition, which happened in 1595. after which he finished his life in exile.

### A R T I C L E XIII.

On the DIVISION between the EPISCOPARIANS and PRESBYTERIANS in GREAT BRITAIN.

**T**HE Reformation in England, which we have already related, gave room to many intestine divisions, which begun very soon, and extended very far. The first preludes to this discord appeared in the reign of Edward VI. In his reign, John Hooper \*, a very pious divine, and afterwards an illustrious Martyr, was appointed Bishop of Gloucester ; but would not for some time make use of the episcopal habits, being the same as

\* See Stillingfleet's account of the history, nature, and pleas of the present separation, in 4to.—Consult also Nichols's most excellent defence of the English church, and particularly his prefatory discourse,

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the bishops had worn in former times ; and a few other bishops followed his example. This small difference was soon put an end to by the advice of Bucer, and Peter Martyr, who were then in England, and counselled these bishops to conform to customs in a matter so very insignificant. No new incident at that time happened, unless we take into our account the open opposition made by John à Lasco, a Polish Baron, who was then pastor of the German church in London to the custom of kneeling at the celebration of the holy supper.

Under the reign of Mary, and during the time she so violently persecuted the Reformed, several of them left their own, and sought for an asylum in foreign countries. Being by this obliged to live for some time with the Reformed in Swisserland and Germany, many amongst them were highly pleased with their form of worship, and became very desirous to see it established in England. Some of these exiles went to Franckfort on the Maine, where there was a French church, to whose communion they joined themselves, and introduced into it many of the rites of the English church in which they had been brought up. This was disapproved by the other exiles who dwelled at Strasbourg and Zurich. John Knox, a minister of the church of Scotland, came and joined himself to the church of the English refugees at Franckfort, and intirely conformed himself to their worship. But Richard Cox coming to the same city, who was afterwards made bishop of Ely, insisted on re-establishing the pure liturgy of the church of England. Knox upon this occasion was banished Franckfort, and all those who were of his opinion, followed him to Geneva. These disputes did not rest here, but were

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afterwards renewed and carried on with great warmth in England.

To the unfortunate reign of Mary succeeded in 1558. the happy and glorious one of Elizabeth ; under whose auspices the form of worship approved of in the time of Edward was re-established in the church by public authority, and with the consent of both houses of parliament. The greatest number of those who had fled into Germany and Swisserland, now returned into their own country, and soon began to attack not only the episcopal vestments, but even the episcopal office itself, and the whole form of divine worship received in England. Some amongst them presented their requests in 1562. contained in six articles to the house of commons ; and though they did not meet with success, yet they found amongst the members many well-wishers. The dispute on the episcopal dress continuing for some years, soured their minds more and more, and disposed them to the most irreconcilable hatred. It must be acknowledged, however, that both amongst the Episcoparians and Puritans, there were many moderate and judicious divines, who recommended peace and unity in every thing that did not immediately interest the very essence of religion. The best divines of foreign countries \* always expressed the same sentiments whenever they were asked their opinions. But at length things took such a turn as intirely put an end to all the wise measures suggested by those who had any sentiments of moderation still remaining.

All the clergy of the kingdom, particularly those of London, who would not conform to the

\* Such were Theodore Beza, Rodolphus Guilferius, Jerom Zanchius, Henry Bullenger, and Peter Martyr, whose letters still exist, and whose sentiments are expressed in Stillingfleet and Neale.

worship

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worship lawfully established, being deposed and obliged to lead a private life, begun in 1566. to hold assemblies, and resolved to separate themselves from the English church. This they did in the following year 1567. From that time the schism became more open, notwithstanding all the rigour of the law, prisons, banishments, and other punishments were decreed against those who adhered to it. These means produced no other effect than that of animating those against whom they were employed with more courage and resolution. Having lost all hope of obtaining any protection from the Queen or the Bishops, they addressed in 1572. the parliament, set forth their misfortunes, and urgently petitioned for a redress; but not obtaining it, they were obliged to have recourse to other means and established in the same year \* in a village near London, a Presbytery with power to regulate every thing respecting the government and discipline of their church. The regulations made by this assembly were observed by those of the party in or near London, and soon after by others of the same persuasion in the different countries of the kingdom. From that time the Puritans were called Presbyterians.

The Queen was extremely grieved at these disputes, and continually published new laws, and decreed very severe punishments against all those who refused to unite in the form of worship established by the laws of the kingdom. A new generation of Puritans also succeeded to the first, many amongst whom were men of candour and moderation, who wished to see a more complete Reformation take place than had hitherto done in the episcopal church, but the multitude, who are always obstinate and headstrong, knew not

\* See Neale's hist. Purit. part I. p. 368.

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how to keep any bounds, or pursue any prudent counsels. Their intemperate zeal was the cause of the breaking out of the separation in 1580. which had been till that time kept secret; and which separation was greatly disliked by the wisest amongst them. The principal authors of this public schism were Robert Brown and Thomas Harrison, who, to escape the storm that was likely to fall on their heads<sup>a</sup> from this hasty step, fled into Holland, and were followed by many others, who afterwards divided into various factions, and formed different sects. The rigour with which the Separatists were treated in England, caused them to keep no bounds neither in their discourses or writings, they spread the most seditious libels against the Queen, and all the principal people in the kingdom. Some amongst them, as Barrow, Greenwood and Penry, payed for their errors by long imprisonments, and, at last, by the loss of life. After the death of Elizabeth, these dissensions greatly increased, and seemed to threaten the intire ruin of the kingdom, as we shall see in the following century.

### A R T I C L E XIV.

Of the Principal DIVINES, and the most Celebrated WRITERS of the PROTESTANT CHURCH.

WE cannot read the history of the Reformation, without perceiving that the happy completion of this useful work was principally owing to a great number of worthy and able men, whom Providence seemed particularly to have raised up for this purpose. The Lutheran church place in the first rank, him, from whom that

<sup>a</sup> See Hoornbeck's *summa controversiarum*, p. 378. where he speaks of the Brownists; and Nichols, p. 29. Compare these authors with Neale, part I. p. 677—995.

church

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church is named, Martin Luther, the great Reformer of Germany. They have given the name of Master or Preceptor of Germany to Philip Melancthon, the most intimate of Luther's friends, and his colleague in the university of Wittenberg. John Bugenhagen, Justus Jonas, and George Major did honour to the same university much about the same time. John Æpinus may be numbered among the first Reformers of Germany; the church of Hambourg is much indebted to him. Nicholas Amsdorff the first priest at Magdebourg, and Bishop of Naumbourg is deservedly celebrated. Notwithstanding the errors of Matthias Flaccus Illyricus, we cannot fail to place him in the rank of the most learned divines of this century, we must do the same also to Martin Chemnitius, and Ægidus Hunnius. We have room here only to mention the names of John Brentius, Jerom Wellerus, Nicholas Selnecker, James Andreæ, David Chytræus, John Wigand, and Victorinus Strigelius, who, as well as many others, of their contemporaries, performed the most important services for the church.

The churches to which we have since given the name of the Reformed, took their rise in Swisserland. Huldric Zwinglius laid the first foundations of a Reformation in that country, in which good work he was powerfully seconded by John Œcolampadius, a divine, to whom the church of Basil is under great obligations. Zwinglius had for colleagues in the church and university of Zurich, Leon of Juda, and Conrad Peliccan; and for successor, Henry Bullenger, all men of great reputation. Peter Viret, William Farel, Wolfgang Musculus and Peter Martyr did much honour also to Swisserland and the neighbouring countries. In France likewise we find many very learned and pious divines, who took great pains

to advance the Reformation in other countries, John Calvin was also of this country, and one of the greatest of the Reformed divines of this century, as well as Theodore Beza, who was both Calvin's colleague, and successor to his appointments in the church and university of Geneva. It is to the same country that we are indebted for Francis Lambert, the first divine of the university of Marbourg, founded about this time, and for Francis du John, or Junius, of the university of Leide. In France also Anthony Sadeel, and Augustine Marlorat, devoted themselves to the service of the Reformation. Strasbourg in Alsace had the happiness to profit by the labours of Martin Bucer, a divine of an amiable temper, and who endeavoured to conduct every thing with peace and moderation; and after him we may mention Jerom Zanchius, who was afterwards called to Heidelberg. Zachary Ursinus acquired much reputation in the same city. Hungary produced Stephen Szegedin, and others, highly to be esteemed.

In enumerating the principal divines of the English church we must undoubtedly give the first place to those who first preached the gospel-doctrine, and afterwards laid down their lives to ratify it's truth. Such were Cranmer, Archbishop of Canterbury, and the three Bishops Latimer, Ridley and Hooper. During the reign of Elizabeth, the see of Canterbury was possessed by Matthew Parker, Edmund Grindall, and John Whitegift, all of whom were of great service to religion in general, and to the episcopal church in particular. The writings of most of them have done much honour to their memories. John Jewel Bishop of Salisbury, acquired great glory, by the vigour with which he defended the Reformation of his church against the attacks of Popery.

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pery. William Whitaker, a divine of Cambridge; and John Rainold of Oxford, greatly distinguished themselves in the same way. The memoirs of John Fox, the celebrated author of Martyrology, and the works of Thomas Cartwright, a good interpreter of holy scripture, are held in high esteem by the Puritans.

### A R T I C L E XV.

Of the SECT of the ANABAPTISTS.

**T**HE happy beginnings of the Reformation, which seemed to promise the most favourable consequences, were much troubled and disturbed by the sect of the Anabaptists, whom we may look upon as tares which grew up with the good grain in the field of the Lord. The name of Anabaptists was given to these sectarists, from their condemning infant baptism, and from their re-baptising all those who entered into their communion. Indeed they held in great contempt all the exteriors of religion, such as reading and preaching the word of God, the use of the sacraments, and the ministerial offices; referring every thing to the inward word; that is, to inspirations, revelations and prophecies, which many of their sect, who were the most dangerous fanatics, pretended continually to receive. They made also very considerable attempts on the authority, and lawful power of the civil magistrate.

As enthusiasm is an evil in it's nature progressive, so many among the Anabaptists carried afterwards this matter much farther, and regarded all magistrates as so many Antichrists, and en-

\* Consult Wigand de Anabaptistis & Arnold hist. hæret. &c. for a full account of the tracts of the Anabaptists. See also Mr. Mosheim's institut. histor. &c. p. 263.

deavoured all they could to shake off their yoke, They wanted to introduce a kind of equality, and an intire community of goods. According to them, the Reformed church, notwithstanding the title given to her, was still very far from being perfect. They always expressed a great contempt of it ; speaking only of the reign of Jêsus Christ, which they proposed to establish on earth. But they frequently did not even understand one another, and were by no means agreed in any thing.

The Anabaptists, as well ancient as modern, pretend to trace their origin from the Vaudois churches<sup>a</sup> dispersed throughout all Europe, which we have already had occasion frequently to mention. We can not deny indeed, that in the time of the Vaudois, there were many of their teachers who had proposed some of those principles which the Anabaptists afterwards brought to light, and applied in a much more extensive manner. From thence it undoubtedly ariseth, that immediately upon the very beginning of the Reformation, the visions of this sect shewed themselves in many different places. Nicholas Storchius, Mark Stubner, Martin Cellarius, and Thomas Muntzer, were the first and principal amongst them. These fanatics first shewed themselves in Saxony, then came to Wittenberg in the absence of Luther, and by a false appearance of piety gained the good-will of Melancthon. But when Luther returned, he soon discovered the errors of their doctrine, and the vileness of their conduct ; upon which they were expelled Wittenberg<sup>b</sup>, and they then dispersed themselves throughout all Germany. Muntzer

<sup>a</sup> See Schyn's, who was a divine among the Monophysites, *hisor. medianotritarum plenior deductio*.

<sup>b</sup> All this affair is recited at full length in the life of Melancthon, by Jonchin Camerarius, p. 44.

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put himself afterwards at the head of the peasants of Thuringia, who had revolted from their lawful masters; but we have already seen, that this attempt was attended with the fatal consequences it deserved. Muntzer had been before in Swisserland, and had made there some disciples; the principal of whom were Balthasar Hubmeier, Felix Mangius, and Conrad Grebel, who brought in 1524. many people over to their enthusiastical notions. These turbulent men, given up wholly to the wildest fanaticism, caused much disturbance, and committed many atrocious crimes; so that the Protestants themselves were obliged to reprove their unbridled extravagancies by capital punishments.

But the Low-Countries was the principal retreat of the greatest part of the Anabaptists<sup>a</sup>, we may look upon these provinces as the country of this sect; and it is even to this day their proper dwelling-place. The first of them begun to appear there about the year 1527. and since that time they have been treated very sharply, especially when, after the example of the Anabaptists in Germany, they raised in these countries tumults and seditions. They were the cause of that dreadful catastrophe which happened at Munster, in 1534. where they were guilty of the most unheard of and bloody excesses. John Matthæi, a baker at Harleim was the first author of this shocking event, who, about the end of the year 1533, sent to Munster some of his disciples, at the head of whom were John Bucold of Leyden a taylor, and Gerhard, a bookbinder by profession. These people insinuating themselves into the favour of Bernard Rothman, the first Reformer of that city, in a little time soon increased their assembly

<sup>a</sup> Mr. Brand, in his history of the Low Countries, has given us a very full account of the Anabaptists.

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so very much, that the magistrate could no longer keep them in any bounds. In the mean time other Anabaptists, and, amongst the rest, their master John Matthæi came to Munster to strengthen their party. Finding themselves then very powerful, they begun to depose the old magistrates, and appoint new ones, of their own sect. They prescribed new laws conformable to their notions. John Matthæi was the sovereign of their state, all the Anabaptists highly reverencing him, and regarding him as a prophet sent from God. The Bishop and the Prince of the city besieged it, and John Matthæi was one of the first who lost his life during the attacks. Bucold of Leyden succeeded him in the supreme authority, which he wanted to make use of to the destruction of the whole form of government established among the Anabaptists, to introduce Polygamy, and get himself proclaimed King. From that time nothing but misery attended this unfortunate city, during the continuance of a very long siege. At the end of about six months, the Bishop of Munster became master of the city on the 24th of June 1535. and punished the authors of this sedition, particularly John Bucold, as they deserved.

The Anabaptists now lost all hopes of establishing the kingdom of Sion, as they expressed it, on earth. Nevertheless, a new fanatic, named David Joris, or Georgii\*, a Dutchman, endeavoured to reanimate them with this expectation. All the writings of this Georgii evidently shew that there never was perhaps a greater enthusiast. We cannot however suppose, that he advanced all the impious opinions attributed to him, or that he was

\* See a long account of this Georgii in the third book of Brand's histor. de la Reform. de pais Bas. Consult also Arnold, part II. lib. XVI. ch. 12.

guilty

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guilty of all the seditious attempts laid to his charge. When he saw that he could no longer live in safety in Holland, or the neighbouring countries, he went to Basil in 1544. and lived very splendidly under the false name of John Bruck of Binningen. But after his death, which happened in that city in 1556. they discovered who he was; upon which they took his body out of the grave, and burned it together with his works in 1559.

The Anabaptists no longer now shewed those signs of that seditious spirit that they had been so long possessed with; it dispersed intirely when Mennon <sup>b</sup> Simonis joined himself to their assemblies in 1536. From that time they regarded him as their common master, and expressed the most mild and moderate sentiments. They took of themselves the name of Mennonites, which they have retained to this day. He obliged them to give up their visions, and the enthusiastical deliriums of their predecessors, and for ever to abjure all those notions which were in the least repugnant to the public tranquillity, or the government of the states. Notwithstanding this <sup>c</sup>, even the authority of Mennon himself could not keep them united <sup>d</sup>.

<sup>b</sup> We have a life of Mennon, written by himself, and inserted by Hermann Schyn in his historia Mennonitarum plenior deductio. ch. 5.

<sup>c</sup> The best way to judge of the doctrine of the Mennonites, is to read their confessions, which we have inserted in the abovementioned work of Schyn.—Consult also the Elenchus controversiarum of Mr. Spanheim.

<sup>d</sup> Hernatism is looked upon as a branch of Anabaptism; concerning which consult the pastoral letter against fanaticism of Mr. John Stinstra, pastor of the church of Friesland, translated from the Dutch into French, and published at Leyden in 1752.

## ARTICLE

## A R T I C L E XVI.

Of the different SECTS of the ANTI-TRINITARIANS.

**W**HILST the Reformers were busied in freeing the doctrine and worship of the Christian church from the alterations and depravations that had crept into it during the course of many centuries, and in endeavouring to restore it to it's ancient purity, and primitive simplicity; there were found some divines, who advanced, that even the doctrine of the Holy Trinity was itself a notion of the schoolmen, and ought to be rectified, or rather intirely suppressed. Endeavouring to support this assertion with all their abilities, it was no wonder they fell into the errors of the Arians and Photinians. John Campanus was the first who distinguished himself in this way;<sup>a</sup> who before the confession of Augsbourg had been presented to Charles V. attacked the doctrine of the Catholic church on the subject of the Godhead in three persons. About the same time, Michael Servetus<sup>b</sup>, a Spaniard did the same, who in the year 1531. after having published many other works, at last attacked with all his power the doctrine of the ever blessed Trinity. The last and most extensive of his works was intituled, The

<sup>a</sup> It is thought, that in the confession of Augsbourg, there is some allowance made to these first Unitarians. See Walch's treatise, published at Jena 1750. under the title of, *De Sa-mofatinianis neotericis quorum mentio fit in Augustana confessione*.

<sup>b</sup> Numbers of writers have published treatises on these famous Unitarians. That by far the most excellent is the history of Servetus, written in German by Mr. Mosheim, and printed at Gottingen in 4to. Mr. Voltaire highly condemns Calvin for his treatment of Servetus; but he has been sufficiently answered. See *Nov. Bibl. Germ.* vol. XII. p. 30.

re-establishment

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re-establishment of Christianity. It appeared at Vienne in Dauphiny, and it's author was soon after put into prison ; but escaping from thence, he came to Geneva, where some new imprudences soon brought him to the stake. Among the Anabaptists also there appeared a man named Lewis Hetzer, spoken of very highly by the party, and who openly endeavouring to set aside the divinity of Jesus Christ, was taken up at Constance, and condemned to lose his head in 1529.

The writings of Servetus brought over many people, particularly in Italy, to his erroneous notions. Melancthon hearing this, thought it his duty without any delay or palliation, to acquaint the Venetian Senate of it, to whom he wrote on this subject in 1539<sup>a</sup>. Notwithstanding this, a society was formed about Venice, Vicenza, and the neighbouring cities of about forty men of letters<sup>b</sup>, who professed themselves Anti-Trinitarians. The principal amongst them were Leonard Bufalis, Lælius Socin, Bernerdin) Ochin, Valentin Gentil, Julius Trevisan, Francis de Ruego, and Paul Alciat. They held assemblies in which they discussed with the most critical exactness the fundamental articles of faith, particularly those of the Trinity, and the satisfaction of Christ Jesus. They were not all of the same opinion respecting these matters, as they afterwards shewed ; but they made inquiries, and proposed mutually their doubts, hoping by that means to find out the truth. This society being discovered, some of it's members

<sup>a</sup> This letter of Melancthon to the Senate of Venice, is the 1st of his letters, published by Caspar Peucer at Wittenberg in 1570. in 8vo. p. 369.

<sup>b</sup> Mr. Mosheim, in his Institut. &c. p. 308. rejects this origin of the sect of the Unitarians, and mentions another which nevertheless may be reconciled with the first.

suffered

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suffered by the hands of an executioner, others made their escape, and dispersed themselves into different countries of Europe, where they very successfully spread their errors. Some of them fled into Swisserland; among others, Matthew Gribald and Valentin Gentil. Arianism was supported by some, and others were attached rather to the opinions of Paul of Samosatus, and of Photius. Valentin<sup>a</sup> being discovered at Geneva secretly propagating his opinions, incurred an ecclesiastical censure, and was obliged to swear that he would never more publicly declare his sentiments; but he violated his oath, for which he was taken up, punished and imprisoned. He escaped once more from Swisserland; but having the imprudence to return, he suffered death in 1566.

The enemies of the doctrine of the Trinity finding that Swisserland afforded them no shelter, resolved to propose their opinions in Poland; it was a free state, and consequently favourable to their designs. Lælius Socin of Sienna, in Italy, was the first of this Brotherhood who went into Poland. The writings of Socin, and those of his nephew Faustus, serve as a kind of arsenal for this sect; from him they take the name of Socinians. Lælius came for the first time into this kingdom<sup>b</sup> in 1551. and infected Francis Lismanin with his erroneous principles. He returned again into this kingdom in 1558. and stayed there but a very little time. After him Peter Gonesius a Polander, who had studied at Saxony and Swisserland, and had there read the works of Servetus, and passing afterwards through Moravia on his

<sup>a</sup> See the article Valentin in Bayle's dictionary.

<sup>b</sup> For a full account of the Unitarians in Poland. See Lubietzki's Reform. Polon. lib. II. & III — See also Mr. Sallig's histor. Augst. confes.

return

return to his own country, where he formed some very intimate connexions with the Anabaptists of that province, was the first who, dared openly to attack the doctrine of the Trinity in Poland: his example was followed by George Blandratus, John Paul Alciat, and John Valentin Gentil, who were joined by Peter Statorius a Frenchman, who, in 1559. came into Poland, and was there appointed the rector of the academy of Pinczow. Gregory Pauli, a Polander, who was the superintendant of the Reformed church at Cracow, was also a great favourer of these notions; upon which account he was deposed, though he had before acquitted himself in his appointment much to the satisfaction of every body. He afterwards joined the Unitarians. As these different defenders of Socinianism met with no opposition in the propagation of their dangerous opinions, their party became very considerable, being joined by many noblemen, and others of the first families in the kingdom.

The Unitarians at first mixed with the Reformed; but the affair of Stancarus causing many synods and conferences to be held, which we mentioned in Article XII, they soon came at a knowledge of the tenets of these enemies of the Trinity, notwithstanding all the artifices and subterfuges they made use of to dissemble their poisonous principles. Those who supported the interests of the truth, had many conferences with these heretics, in which they made use of every possible endeavour to bring them back. But seeing all their trouble proved ineffectual, after the last public dispute held during the diet of Petricow in 1565. and which was equally unsuccessful as the preceding, they separated them intirely from their communion. The Unitarians were by this means exposed

posed to very great and imminent dangers, being banished the kingdom by public edicts in 1564. and 1566. Upon this account some Strangers of this sect were obliged to leave Poland, and seek an asylum in other countries. Valentin Gentil returned to Swisserland, where he met with the ill-fortune, he there fled to shun. John Paul Alciat went into Prussia, where he spread his dangerous errors. Others remained concealed in Poland with some noblemen, who protected them; in this retirement they continued until the storm was blown over; when they returned again into public. After this time, being always supported by their patrons and friends, they founded churches and academies upon their own plan, and set up printing-offices for the publication of their books.

The building of the city Racow, in the palatinate of Sendomir, was of more service than any thing to their party; it was built for them by John Sienius, a senator of the kingdom in 1569. This city became both their fortress and principal retreat. Those of the greatest reputation amongst them taught and wrote at Racow. The Socinians founded in this City in 1602. an university which was frequented even by the Roman Catholics themselves, and which was called the Athenis of Sarmatia. At this university all the most celebrated works of the Unitarians were published. From 1570. to the end of this century, their party was very considerable in Poland.

The Unitarian notions passed from this kingdom into the principality of Transylvania. John Sigismund, who was Prince of this country, invited to his court, in the character of first physician, and privy counsellor, George Blandratus, the most dangerous of all the sectarists then in Poland. This man had soon influence enough to  
get

get his friend Francis Davidis, who had left the communion of the Reformed to join the Unitarian party, appointed chaplain to that Prince. These two intirely governed their master. The Unitarians then prevailed every where in the kingdom. They filled the court with their adherents, assembled synods, and published a confession of faith. They held also in 1568. at Weisenbourg a conference with the Trinitarians, the sessions of which lasted six days, and the acts were afterwards made public<sup>a</sup>. This conference being ended, Sigismund, who himself assisted at it, granted to the Unitarians all the privileges which the Protestants had before enjoyed. They then took possession of the cathedral church at Clausenbourg, appointed their own clergymen, and managed every thing as they pleased. But soon after in 1572. Sigismund paying the debt of nature, their affairs began to decline, as they no longer possessed their Prince's favour. Notwithstanding this Francis Davidis, under the government of Stephen Bathori, carried his boldness and impiety to the highest pitch, daring openly to propose theses on the divinity of the Son of God, in which he absolutely refused him any adoration. This even inspired the Unitarians themselves with horror. Blandratus sent for from Bale into Transylvania, Faustus Socinus the nephew of Lælius to assist him in refuting these monstrous tenets of Davidis. They cited

<sup>a</sup> George Blandratous printed in 1568. at Weisenbourg, in 4to. an account of this conference, under the title of, *Brevi Enarratio disputationis Albanæ*. Caspor Heltus published the same acts in the name of the Reformed at Weisenbourg in 1588. in 4to. This is a very scarce book. The second edition of the *Disputatio Albana*, is not more common. The same Heltus published it at Clausenbuork, but he was got into the party of the Unitarians, as his epistle dedicatory shews.

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Davidis before the Prince, and accused him of irreligion ; his doctrine was subjected to a public examination ; and he continuing obstinately to defend it, was condemned in 1579. to a prison for life, in which he soon after died in a most miserable manner.

Fauftus Socinus, who had opposed Davidis, soon finding that he was not very agreeable to the Unitarians in Transylvania, left them and went into Poland in 1579. But the Unitarians of this kingdom not approving altogether of his doctrine, did not admit him into their communion for a very long time. Their esteem for him however so considerably increased, that at last they universally acknowledged him to be the first and principal Doctor of their sect. Upon his first arrival in Poland, the principal articles of their controversy still turned on the pre-eminence of the Father, the divinity of the Son, and the divinity and personality of the Holy Spirit, and the honour due to him ; and afterwards on infant baptism, which was rejected by them, as well as by the Anabaptists. With respect to the Trinity, some of them were attached to the opinion of Arius, who allowed three differences in the Deity, whilst others preferred the tenets of Photinus, who denied that the Son of God ever existed before his conception in the womb of the virgin : This was the doctrine of Socinus. Upon this account the Unitarians were split into different factions ; but the authority of Socinus at length prevailing, he put an end to all divisions, and gave the divinity of the Unitarians quite another appearance from what it formerly had. Socinus held nothing in common with the Anabaptists. He did not also admit into his system many articles, which the Reformed esteemed as articles of faith, and he as so many errors, namely those  
which

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which respected justification, the necessity of an atonement to satisfy the divine justice, predestination, original sin, the use of the sacraments, &c. This we may see by reading the catechism published at Racow<sup>a</sup>, and the controversial writings<sup>b</sup> of our divines against the Socinians.

Socinus, upon account of these great changes, which he had made in the Christian religion, and the new and monstrous tenets he has introduced into it, has been justly looked upon as the founder of a sect. His party very readily took the name of Socinians, by which they have been called ever since.

### A R T I C L E XVII.

#### Of the JEWS.

**A**BOUT the year 1500. the Jews were deceived by an impostor, who pretended to be the Messiah, or his forerunner. He was one of their Rabbis, named Lemlem. The German Jews placed such a confidence in his discourses as even to destroy the ovens in their houses, not doubting but that in the following year they should bake their bread in the Holy Land. However, this impostor died without fulfilling his promises. There still appeared other false Messiahs; particularly a certain Rabbi, named Salomon Malcho, who was burned alive at Mantua in 1534. by order of Charles V. Among the learned Jews of this century Rabbi Elias Levi, a German, was much celebrated; he published many writings principally on grammar. He supported the novelty of points in the Hebrew language. The

<sup>a</sup> Mr. Mosheim in his Instit. p. 314. has giving an account of the writing of this catechism,

<sup>b</sup> Particularly consult Frederic Spanheim Elenchus controversiarum cum Socinianis.

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Popes, particularly Julius III. Paul IV. Pius V. and Clement VIII. treated the Jews with great rigour. The first burned the Talmud.

### A R T I C L E XVIII.

The STATE of LITERATURE in this CENTURY.

**T**H E R E never was a century, perhaps, in which literature flourished more than in the present, or that produced more men celebrated in every part of science, and in almost every country of Europe. But not to return to the divines, whom we had occasion to mention in our account of ecclesiastical affairs; let us take a view of the belles lettres, or what we call polite learning, and we shall find it was cultivated to very great advantage by many able men. Such were Didier Erasmus, Lewis Vivez, William Budeus, Peter Bembo, James Sadolet, Philip Melancthon, Joachin Camerarius, Julius Cæsar Scaliger, Justus Lipsius, and many others whom we have not room to enumerate. John Reuchlin, sometimes called Capnion, Francis Vatablus, Arias Montanus, Sebastian Munster, Paul Fagius, Andrew Masius, and Josias Mercer applied with great success to the study of the Hebrew language. The lawyers are much indebted to the labours of James Cujas, Francis Hotman, Barnabas Brissón, the Pithons, Peter and Francis, brothers. We may rank in the number of elegant historians, Paul Emilius, Polydore Virgil, John Sleidan, George Buchanan, &c. New systems of philosophy were published by Nicholas Copernicus and Tycho Brahe. Some printers also may be deservedly reckoned amongst the most learned men of this century. In Italy the Manucius's, in France the Stephens, in Switzerland the two Frobins, in Germany Christian Wecheliuss, &c. These able men principally employed

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employed themselves in printing correct and elegant editions of the Greek and Latin Classics. The protection and magnificence of many Princes greatly contributed to excite the emulation of men of letters, knowing their labours would meet with reward. The Emperor Charles V. Francis I, King of France, Henry VIII. King of England, Cosmo of Medicis, Grand Duke of Tuscany, Pope Leo X. and other Potentates, strove to outvie each other in these noble dispositions. The number of academies and universities increased very considerably throughout all Europe. In Germany, those of Wittenberg, Francfort, Marbourg, Dillengen, Jena, Helmstadt, Stratfbourg, and Altorff. In Prussia, that of Koningberg. In Denmark that of Copenhagen. In the Low Countries, those of Doway, Leyden and Franker. In France, that of Rheims. In Spain, those of Toledo and Alcala; and at last that of Geneva in 1559, of which Theodore Beza was appointed the first Governor. We are by this fully convinced how much the progress of all knowledge influences religion, and how serviceable it is, particularly in the explication of holy scripture: The most shining and useful light now took place of that gross darkness which had before spread almost over the whole world.

## C E N T U R Y XVII

## A R T I C L E

The STATE of the CHRISTIAN CHURCH in general, it's ACQUISITIONS and LOSSES.

**T**HE Seventeenth Century presents us with a glorious prospect, if we consider how greatly all kinds of knowledge were improved; divinity particularly, (which more immediately concerns our history) was studied and taught with all the solidity and clearness that could possibly be desired.

Never, from the beginning of time, did men express greater readiness to gain instruction. All those who wished to be regarded as men of real learning, applied with the utmost eagerness to attain the knowledge of the learned languages, as well Greek and Latin, as Hebrew, Arabic and all the eastern tongues, in which some persons made so great a proficiency, as not only to be able to understand the works written in those languages, but even to write and instruct others in them. — The eloquence which had so greatly distinguished the Alexandrian and Augustan ages again appeared in all it's strength, beauty and simplicity. Philosophy was particularly improved. They perceived and acknowledged the tyrannical prejudices which had till then prevailed. They no longer regarded the ancient philosophers, and particularly Aristotle as infallible oracles; they perceived, that reasonable beings ought to have no other guide than reason; and that this reason ought to be founded on incontestible experience. The miserable subtilties of the divinity and philosophy of the scholastics were equally banished from the Roman Catholic and Protestant schools, in a manner however proportionable to the principles which favoured or opposed the examination

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tion of the controversy between the two communions. Divinity freed from the obscurities which had before surrounded it, was no longer subject to those inevitable difficulties in the consideration of the great mysteries of Revelation; the disproportion of them to the faculties of our understanding being fully perceived. Morality was explained and purified in a manner the most suitable to the practice of religion, the good of society, and the happiness of mankind. The art of preaching was now what it ought always to be, the art of instructing and affecting men, of shewing them the knowledge of salvation, and convincing them that this knowledge is the only thing necessary. Numbers of commentaries on the sacred scriptures were published. Light was spread on the most intricate and dark points of church history. In a word, without the greatest ignorance, injustice and ingratitude to the divine goodness, nobody can be insensible of the great advantages this century had above all others from the remarkable blessings which providence so plentifully bestowed upon it. It is no less true, that this century had great defects and great vices, men being rendered more culpable for their faults, according to the degree of light they enjoy; their odious contentions brought infinite prejudice on true faith and real piety.

The desire of propagating the faith among the Infidels prevailed more than ever in this century: Francis Xavier, and his associates and successors of the family of Loyola were very successful in some of these expeditions. Their zeal incited others to do the same. The Popes themselves deliberated frequently, and considered seriously on the means by which they might increase and confirm the first fruits of the Jesuit's labours. Clement VIII. and Paul V. took various mea-

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measures for this purpose; the glory however of founding the congregation de propaganda fide<sup>a</sup>, so highly celebrated by many authors, fell to Gregory XV. the great Protector of the order of St. Ignatius, who published a bull in 1622. by which this congregation was instituted. There was at first at the head of it thirteen Cardinals, to whom were subject numbers of people who were designed to perform all the offices belonging to Missionaries. The number of the chiefs of the congregation was afterwards changed and augmented as they found it necessary; they had always the supreme direction of every thing that concerned the conversion of Infidels throughout the world. And at last that they might not want the most necessary thing for their undertakings, Gregory took care to assign to them very considerable revenues, which were much enlarged by the liberality of private persons. The same Pope being very anxious for the success of this design, founded in different kingdoms three and twenty universities for the education of those who wished to employ themselves in those apostolical labours, to instruct them in every thing that was necessary, and to furnish them afterwards with all proper provisions when they set out on their travels. Urban VIII. successor to Gregory, conscious of the utility of these undertakings, founded another university at Rome in 1627. more completely furnished with every thing necessary for such an establishment, where they admitted pupils of all nations, who afterwards returned and spread the faith in their own countries. These noble undertakings of the Popes, and their execution, appeared laudable in the sight of the Pro-

<sup>a</sup> See John a Fabriccus's *Lux salutatis evangelicæ toti orbi exoriens*, ch. XXIII. p. 566.

## THE SEVENTEENTH CENTURY. 137

testants themselves : It raised their emulation, and incited them to follow their example.

Both the eastern and western Indies were by this means filled with labourers, who most zealously and indefatigably endeavoured to propagate the faith, and the Popes, together with other powerful personages, very strongly interested themselves in this affair : Other monastic orders also joined their efforts with those of the Jesuits. It must be acknowledged however, that all the undertakings of this sort had not equal success, and that the missionaries in the Roman church lost even in this century many of the acquisitions they had made in the former. This particularly happened in the East-Indies. The Christian faith had been successfully preached in the preceding century in the Peninsula of Malabar, and in several islands of the Indian Ocean, many churches were there founded and established on the most flourishing footing. But when the possessions of the Portuguese in these countries fell into the hands of the Dutch the greatest part of their churches were destroyed, or became Reformed. Those of the Nestorians, which had been in Malabar ever since the 5th and 6th centuries, were very numerous ; and we have seen how from the interposition of the Portuguese, they were become subject to the see of Rome. But these good Nestorians growing soon weary of the yoke that the Loyolites wanted to impose on them, endeavoured, about the middle of this century, to free themselves from the jurisdiction of their Archbishop Francis Garcia, who was a Jesuit <sup>a</sup>. This caused a schism ; one part of them returned to their ancient worship, which they to this day <sup>b</sup> pre-

<sup>a</sup> See an exact account of the difference in the *histoire du Christianisme des Indes*, by Mr. le Croze.

<sup>b</sup> See the *relations des Missionnaires Danois aux Indes*, Contin. XIII. p. 72.

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serve; and the other part continued in the Roman Catholic communion, and have Bishops sent them from the order of the Carmelites. In the kingdom of Madura, which terminates near the Peninsula of Malabar, a Jesuit named Robert de Nobili, having imitated the manner of living among the Brachmans, and their extreme austerities, gained in this manner great credit among the Infidels, and preached the gospel to them with much success. After his death, these labours were interrupted and neglected, until the century, of which we are now writing the history.

The Portuguese also spread the gospel in the countries, neighbouring to those of which we have just been speaking. In the kingdom of Bengal there are still some churches originally founded by Missionaries of this nation, and which were afterwards attended to by others; but the greatest part of them dishonoured their profession, by their lives and manners. The Christian religion preached in the vast empire of China by the Doctors of the society of Loyola, seemed to promise a plentiful harvest, especially when it appeared that the Emperor, who had entered into a treaty with Lewis XIV. had no aversion to Christianity. But these hopes soon vanished, by the dreadful catastrophe of this Prince, who fell a sacrifice to the machinations and attempts of his enemies <sup>a</sup>.

Alexander of Rhodes <sup>b</sup>, a Jesuit, with some others of his brethren, preached the gospel with

<sup>a</sup> Consult principally on the above *la relation, du royaume de Siam*, by Mr. La Loubre, published at Amsterdam in 1691. See also the relations of the Chevalier Chaumont, Abbé Choisi, and father Tachand, published by order of the King.

<sup>b</sup> This Jesuit has given us a very good history of Tonquin, in Latin, divided into two books, and printed in 1652. in 4to.

success

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success in the kingdom of Tonquin. We may infer from the Christian religion, being proscribed, by the laws of the kingdom in 1666, and it's professors exposed to most cruel persecutions, that it still supported <sup>a</sup> itself, and even would have prospered in the midst of these troubles, if the ambition and envy of the Jesuits had not brought on it more fatal evils than those which were the consequences of the virulence of it's persecutors. The kingdom of Cochinchina, near to that of Tonquin, gave very favourable hopes to the preachers of the gospel, who came there from Portugal and France; the latter particularly laboured with much zeal and success.

But in all the countries where the Jesuits attempted to propagate the gospel, there were none in which it was received better than in the island of Japan<sup>b</sup>. At the end of the preceding century, the Missionaries had insinuated themselves into the courts of the little kings, vassals to the Emperors of Japan; and by their protection spread the faith throughout the Empire, even with the consent of the Emperor Taicosama himself. The people readily received their instructions, and great numbers<sup>c</sup> were brought over to the profession of Christianity, and, amongst the rest, many of their Nobles, and some even of the little Princes whom we before-mentioned.

This amazing success was however hurtful to them, as it gave offence to the Emperor, who

<sup>a</sup> See Surtano Cerri's *etat present de l'Eglise Romaine*.—Consult also Dampier's *voyages*.

<sup>b</sup> The whole account of Christianity in Japan, is very exactly related in the *Litteræ Japonicæ annuæ*, which Fabricius has enumerated in his *Lux salutaris*, p. 556. Consult also Daniel Bartolus's history of the Society of Jesus in Asia, written in Italian, and printed at Rome in 1660. See likewise Varenus's account of Japan in Latin.

<sup>c</sup> It is said, that before the last persecutions, there were more than four hundred thousand Christians in Japan. Cerri makes them six hundred thousand.

fearing lest his authority should be shaken, began to persecute both the shepherds and their flocks. There were many who courageously supported this persecution, and obtained the crown of martyrdom.

Cumbosama, who usurped the throne after the death of Taicosama, had the same aversion for Christianity, which his predecessor had, and he expressed it in a still more violent manner. The empire of Japan was at this time engaged in civil wars, which procured for the Christians a kind of peace, or at least a respite. But when in 1617, Cumbosama saw his dominion sufficiently established, he raised against the Christians more violent persecutions than all those they had before suffered. The Jesuits were particularly odious to him upon several accounts. This hatred of the Prince, which they had by their own faults drawn upon themselves, brought at last dreadful misfortunes on the Christians in general. The persecutors knew no bounds; it was not sufficient that all those who professed the gospel should suffer death; but this death must be proceeded by the most cruel torments. In a word, things were carried so far in this respect by the emperor and his successors, that the former persecutions inflicted by the Pagans on the Christians bear no comparison to those they suffered from the Japanese. These violent proceedings produced at last the intire extirpation of Christianity in those countries.

In the vast empire of China, Matthew Riccio, with some other Jesuits, began, in the preceding century, to preach the gospel; and their

\* Not only Protestants, but even the Roman Catholics themselves reproach the Jesuits for their irregular conduct in their missions. See Cerri, p. 219.

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knowledge of the sciences, gained them the protection of most of the grandees of the kingdom, which, as the writers of the society themselves assure us, rendered their preaching very successful. Missionaries of other monastic orders, the Dominicans, Franciscans, and the Capuchins, joined afterwards the Jesuit in these laudable undertakings. The Jesuits, however, were always the chief, and most distinguished; amongst these Adam Schall, and Ferdinand Verbiest, were the most celebrated. Their profound knowledge of the Mathematics brought them into such high favour, that they were dear even to the Emperors of the Tartarian family, who, about the middle of this century, had conquered all China, and who advanced the Jesuits to the highest dignities. Whilst their credit lasted, the affairs of the Christians went on well, though indeed they suffered some inconveniences in several provinces of the empire. We must also remark, that the Jesuits greatly enlarge the number of conversions they made, which other authors capable of knowing, and whose sincerity we have no reason to suspect, have considerably abridged. During the reign of Chamhi, a Prince of an improved understanding, and a great protector of letters, the Jesuits were held in high esteem, and gained much influence; and they have fixed the most considerable epoch of the prosperity of Christianity in China to the year 1692. when the Emperor declared, by

\* See Du Halde's description of the empire of China. Many other writers have given us long accounts of the progress of Christianity in China; but Duhalde's is the most complete. This work is translated into English. Mr. Mosheim has published also a German translation of this work, to which he has prefixed a history of Christianity in our days.

a public

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a public edict, that the Christian religion was a very innocent doctrine, and that he did not at all disapprove it.

Though the Jesuits greatly contributed to the propagation of Christianity in the empire of China, they did not, however, exactly follow the footsteps of their forerunner Francis Xavier, whom they themselves style the Apostle of the Indies. They acknowledge, that this Missionary was very careful to form his life and manners after the example of the Apostles of Christ. But those who came after him, and who pretended to continue his work, conducted themselves very differently. They wished to imitate the state and grandeur of the Princes and Nobles; they aspired to honours and dignities, publicly shewing, that they preferred their own interests, and the advantages of their society to the interests of religion, and the prosperity of the church. This gave rise to long and sharp contentions between them and the Monks of the other orders, particularly the Dominicans and Franciscans. The Popes and the principal clergy of the Roman church took notice of these differences, and endeavoured to put an end to them: but their attempts did not prove effectual; for they continue to this day. The principal thing they laid to the charge of the Jesuits, was that they endeavoured to unite the pure and holy religion of our Saviour with the impious tenets, and idolatrous worship of the Chinese. The Chinese direct all their prayer, and religious acts to the Heavens. These practices, so far from being censured, were imitated by the Jesuits, to justify themselves, they pretended, that by the Heaven was understood the Divinity who inhabited it. The Dominicans, on the contrary, supported, that in the Chinese language the Heaven signified

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no more than the visible and material firmament, to which we are accustomed to give the name, and that the people acknowledged no other God. The Chinese went also every year to pay certain honours to the souls of their deceased ancestors at a fixed time, and in places appointed for this solemnity, and the ceremonies they used on these occasions, had altogether the appearance of religious worship. The manes of their great law-giver Confucius, were honoured in the same manner. The Jesuits expressed no abhorrence at these rites, declaring that they were purely civil, and had nothing to do with religion. The Dominicans very warmly supported the contrary, advancing, that the most manifest idolatry attended their ceremonies. The Popes did not always decide in the same manner with regard to these disputes; however, most of them greatly disapproved the custom of the Jesuits. Those in particular who possessed the see in the 18th century, positively declared, that the worship allowed the Chinese could not agree either with the precepts of Christ, or the principles of true religion.

Let us now take a view of the new world. When it was discovered near the end of the 15th century, under the auspices of the Spaniards, by Americus Vespucius, who gave it his name, the crown of Spain acquired most important countries, which they subjected to their dominion. The Portuguese, who followed them, subdued the vast and fertile kingdom of Brazil. These two nations divided, as it were, between them South America, which is the most considerable part of the Continent; the Spaniards' share, however, greatly exceeded that of the Portuguese. The former, carried their conquest also into the northern countries of America, which they esteemed the best. The French not very early entering  
into

into these expeditions, did not make any very considerable settlements in this part of the world. After all the European nations had confirmed their power in America, they then had thoughts of planting there the Christian Faith, Those of the natives, who lived near the coasts, and who were insensibly formed to the manners of their 'new masters, very readily received their religion, and were baptised. New missionaries came from Europe to propagate more extensively the knowledge and love of religion amongst those unfortunate people, and their labours were not intirely useless. But the inland countries were not so soon brought over, their inhabitants still persevered in their idolatry, and now these countries afford a plentiful harvest to all faithful labourers, who are desirous of promoting their master's glory.

Whilst the Roman Catholics thus employed themselves in this century in the propagation of the gospel, the Protestants were not idle, but signalized themselves by a zeal equally laudable. The English having become Masters of some of the best countries in North-America, transported there colonies from their own country<sup>a</sup>. The Puritans in particular, who, in the reign of Charles I. fled from the tyranny of the Episcoparians, and a great many Quakers, for the same reason, took refuge in America, and there founded powerful settlements. Their churches having wise instructors, and prudent governors, prospered exceedingly; their numbers daily increased, and those countries, which had been till that time immersed

<sup>a</sup> See Oldmixon's Empire in America, and Dr. Campbell's history of America. — The reader will find a very good account of America, in a collection of voyages and travels, judiciously selected from the best authors, and printed in 20 small 12ves vols. for Mr. Newbery in St. Paul's church-yard.

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in the most thick darkness, saw the kingdom of Christ extend very far not only from the number of Christians who came there out of Europe, but also from the conversion of the idolaters by, whom they were before inhabited. These great and pious men, at the head of whom was John Elliot, who is called the apostle of the Protestant Indies, pursued every method to bring the savages of America, to the knowledge and worship of the true God. For this purpose, Elliot applied with incredible pains to the study of the language of the natives of Virginia, into which he at first translated the new testament, and soon after the old, which were printed at Cambridge. Assisted by these, and also by his faithful companions, he converted, in a very short space of time, at least four of the nations in the countries subject to the English. They have since formed, at London, a society for the propagation of the gospel, which has met with great encouragement, and assists all those who now employ themselves in preaching the gospel in those countries.

The Dutch likewise were not backward in expressing as much zeal, on every occasion, where they could exert it. They endeavoured to spread the knowledge of Christianity in America, after they had taken Brazil from the Portuguese, in 1640\*. in which they would undoubtedly have been successful, if the Portuguese had not in their turn soon after dispossessed them: but particularly in the East Indies they gave the best proofs of the regard they had for the interests of the

\* See Caspar Barlaeus's account of Brazil, printed in Latin; and John Braun's work, intitled, *La véritable religion des Hollandois, ou une apologie pour la religion des Etats-Generaux des provinces unies*. You will see some tracts from this work in Fabricius's *Lux salutaris*.

true religion. After they had driven the Portuguese from their provinces, and fortified places in those countries, they never neglected, as soon as they were firmly established, to build churches, assemble congregations, and to engage, by the most attractive motives, all the idolaters who surrounded them, to come into their communion. They were at great expences in procuring and dispersing translations of the holy scriptures. The faithful Evangelists of these countries, like St. Luke, not only instructed them, *viva voce*, but wrote books, in order to give a clear and good account of the Christian Religion, and the use of the sacraments; these treatises they distributed to their converts. It is incredible what an amazing progress the gospel made in the island of Ceylon, from the ministry of Philip Baldassus, and his fellow labourer John de Brige. In very few years numbers of Christian churches were founded, and greatly flourished, as we find from the most authentic relations.

Such were the successes of the Protestant church in this century: however, she had also her losses, and was exposed to the most violent enemies, who used every effort to shake her very foundations, by spreading the most gross impieties, or by decreasing her numbers by violent persecutions. That of Japan was the most terrible ever heard of, many hundred thousands perished by the most cruel torments, and many of the provinces of China still faithful, experienced much the same fate. In many other places of the East Indies, they were not more fortunate. Even Europe herself, notwithstanding the great progress of the sciences, and the study of the belles lettres, which usually soften the minds and manners of men, was devoured and disgraced by the most odious excesses. The Reformed churches indured  
many

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many assaults, as history informs us, and which, on several occasions, were carried to such a length; as posterity could scarcely believe, if the following articles did not fully prove.

Nothing, it must be acknowledged, could be more monstrous and destructive than that unbridled effrontery with which irreligion and atheism dared to lift up their heads. In the preceding centuries, error, whilst she attacked some particular tenets, still preserved for religion in general the respect due to a doctrine come from heaven. But all barriers were now broken down; they were not now contented with lopping off the branches only, but they placed the ax to the root of the tree. The system of religion was represented as chimerical; her doctrines vain speculations; her miracles mere fictions; her precepts as a yoke equally useless and insupportable. It had been a doubt whether there could be any atheists; it was affirmed to be impossible. But these enlightened times shewed evidently the contrary. It is true, that a false philosophy had led many into those errors, which had more of folly in them than of atheism\*. The obscurity of their ideas, and that of their expressions ought to have prevented the judges, before whom these unhappy people were brought, from proceeding rigorously against them. Such was the case of Jordanus Brunus, and Lucilio Vanini. Both these perished in the flames for their impiety, or at least for their imprudence. We may join to them a Polish gentleman, named Casimer Liff-

\* All that concerns this subject, is very learnedly and judiciously handled by different authors, particularly by Mr. Arnold, in his *histoire de heresies*, and by Budeus, in his *traité de l'athéisme*, ch. 1.

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zynski<sup>a</sup>, who being by law accused, but not convicted, of atheism, was however condemned, by a barbarous sentence to an infamous punishment in 1689. It would be difficult to make a doubt of the atheism of Cosmo Ruggeri, a Florentin, who, in 1686. when, just at the point of expiring, continued to deny the existence of God; and that of Matthias Knützen, a native of Holstein, who publicly supported that hateful doctrine. But of all those who signalized themselves in this odious way, and whose attempts were the most dangerous, Benedict Spinoza<sup>b</sup>, a Jew by birth, became the most celebrated, who advanced, "That  
 " there existed only one substance : and that no  
 " substance had power to produce or create ano-  
 " ther ; consequently that of the universe was  
 " the only one that could exist ; that it com-  
 " prehended all things, that extension and  
 " thought were it's two great attributes or uni-  
 " versal modifications." By this he wholly destroyed the necessity of the existence of a God, considered as the first and effective cause of all things. Spinozism was attacked by many divines, and philosophers, some not entering into the ideas of Spinoza, did nothing at all, and others under pretence of refuting him sought only to explain and place his reasoning in a better light. There are many, even to this day, infected with his principles, which were very contagious from the beginning.

The number of those also who called themselves Deists and Naturalists, greatly increased ; both the one and the other agreed to reject

<sup>a</sup> Consult our authors, *Histoire abrégée de la philosophie*. See particularly les ecretions de histoire, de la littérature of Mr. la Croze.

<sup>b</sup> See Bayle's dictionary on the articles Ruggeri, Muntzer and Spinoza.

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all revelation, and to despise all religion founded on revealed doctrines. Indeed, they pretended to substitute in the room of it, what they called natural religion, but they were not in the least agreed respecting the articles of this religion. They did not determine, not all of them at least, that there is a providence, or if there is, in what manner it acts; Whether any worship is to be performed to God or how. Whether there is a life to come, and what we are to hope or fear from it. It was about the middle of the 16th century, that the name of Deists was heard not for the first time<sup>a</sup>, which they who bore it, took themselves, in order, no doubt, to avoid the imputation of Atheism. The name of Naturalists signifies much the same. There were about that time many of them in Italy, concerning whom we refer to the writers who defended the truth, and by whom they were ably confuted. This noxious plant changed soon after it's soil, and wonderfully prospered in England, when all those who attempted to oppose revelation, were called by the common name of Freethinkers<sup>b</sup>. Society suffered greatly from their attacks on religion, since by freeing them from a regard to the precepts of Christ, they deprive them of the most efficacious motives that can incite them to the practice of virtue, and the observation of their duty. We cannot help lamenting the great number of

<sup>a</sup> Peter Viret, a celebrated divine of the 16th century, is looked upon as the first who used this word in his writings. Theodore Beza says in his *hist. eccles. des Eglises reformées de France*, that the sect of the deists owe their origin to William Portée and his followers.

<sup>b</sup> Consult on the above the very excellent work of Mr. Leland, intitled, *A review of the deistical writers*, in which he has drawn their characters, exposed their principles, and fully refuted their doctrine. — This work is translated into German, and printed in Hanover in 1755.

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these dangerous writings, when we see shining talents, and elegant style employed to defend the most weak, false, and pernicious of all doctrines.

Among those who dared openly to propose in England these writings, which ought to be forever buried in oblivion, Herbert, Lord Cherbury, was the first and principal; his works are printed, and all of them are professedly written against religion. — He pretended that natural light would serve instead of revelation to bring men to happiness; however, we must do him the justice to allow, that he expressed himself with much more modesty than any of his followers\*. We may look upon Thomas Hobbes of Malmesbury, a subtle writer, and one who frequently disguised his sentiments, as one of the most dangerous. An attentive reader will, however, soon discern, that he paid no regard to those holy laws which God has given to men by revelation; and even that he attempted to shake the true foundations of all religion, by sapping those of morality and natural right. His works have done infinite prejudice to the progress of faith and piety: however, in return, no writer of this stamp was ever more ably and learnedly opposed and confuted. Charles Blount is also numbered among the famous deistical writers. He is author of many works, in which he has clearly exposed his sentiments. He finished his life by a voluntary death. The *Religio Medici*, a very extensive work, wrote by Thomas Brown, supported the same notions, and joined to them an indifferency to all religions. John Toland, and Anthony Lord Shaftsbury, writers of the present century, have admitted the same opinions<sup>b</sup>.

\* Consult Bayle on the article Hobbes.

<sup>b</sup> Consult the dictionary of *Chauspic*, in the articles Toland, &c. This is a continuation of Bayle, and has all its merit without any of its defects.

## ARTICLE

A R T I C L E II.

Of the STATE of the ROMAN CHURCH, POPES,  
MONASTICAL ORDERS, and PRINCIPAL  
DOCTORS.

**C**LEMENT VIII. who came to the holy see at the close of the last century, enjoyed also the same dignity the four first years of the present. He was a great enemy to the Protestants, and took every possible means to destroy them. He proposed to re-establish the Platonic Philosophy in the divinity schools of the western church, but was prevented. He declared himself for the Dominicans against the Jesuits in their disputes on the assistance of grace. These last had the boldness to advance, that it was not an article of faith to believe, that Clement VIII. was the lawful successor of St. Peter. This Pope dying in 1605. the Tiara came to Leo XI. of the family of Medicis; but his Pontificate lasted only twenty-six days; at the end of which Camillus Borghesus was elected, and took the name of Paul V. There never was a Pontiff, whose pride and insolence were carried to a greater height. He suffered himself in the printed works to be styled "The Vice-God, "the most invincible Monarch of the Unitarian Republic, and the zealous preserver of the all "powerful Pontificate." Nothing can shew his arrogance better than the dispute he had with the Republic of Venice. In 1621. Gregory XV. formerly called Alexander Ludovisio, succeeded to the Papacy. He had a great esteem for the Jesuits, and had canonized some of them. Faithful to the maxims of his predecessors, he armed against the Protestants Ferdinand, Emperor of

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Germany, and Lewis XIII. King of France. Urban VIII. of the family of the Barbirinis, who succeeded him in 1623. trod, in this respect, exactly in his steps, though otherwise he was a Pope, who esteemed and protected the learned, amongst whom he himself held a considerable rank. He was an eloquent orator, a good poet, and so perfectly skilled in the Greek tongue, as to deserve the surname of the Attic Bee.

After his death the pontifical chair was possessed by Innocent X. whose family bore the name of Pamphilus. He gave up almost the whole government of affairs to the widow of his brother Olympia Maldachani. This Pope was astonishingly ignorant in matters of divinity, which indeed he did not disown. He made many unsuccessful efforts to prevent the peace of Westphalia. Fabio Chigi, called Alexander VII. was elected to succeed him in 1655. He expressed, on many occasions, the same hatred as his predecessor had done to Protestantism. But nothing made more noise in his pontificate than the quarrel he had with Lewis XIV. on the subject of the rights and privileges of Ambassadors. Clement IX. elected in 1668. and Clement X. in 1669. did nothing worthy of the notice of posterity. Benedict Odeschalchi, who entered upon the see in 1676. under the name of Innocent XI. deserves, upon many accounts, to be mentioned with great respect: He expressed much desire to see a reformation take place in the church, at least in certain particulars. He strongly censured the considerable errors of the morality of the Jesuits, and easily saw through the artifices they practised to oppress the Jansenists. He warmly defended the interests of the latter. The disputes between him, the King and the whole Gallican church during

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during his pontificate, sufficiently manifest to what length he carried both the severity of his manners, and the obstinacy of his temper. Alexander VIII. of the family of Ottoboni, who succeeded him in 1689. acted upon directly opposite principles: For he at first favoured the Jesuits; but, some time after, he publicly condemned the principles of their morality. Being upon the point to die, he annulled by a bull, which had been for some time before drawn up, but not till then confirmed, the resolutions taken in the assembly of the clergy of France, held at Paris in 1682. Innocent XII. of the family of Pignatelli, who succeeded, was a Pontiff highly to be esteemed, and who took every means in his power to remedy some abuses which had been authorized, or at least tolerated by his predecessors. This moderation, and love of peace, rendered his memory very dear to the Jansenists. At the close of this century, Clement IX. came to the holy see in 1669. This Pope's learning, and uncommon greatness of mind, rendered him highly respectable in this century.

He gave rise to many new monastic orders, most of which were established upon laudable motives for the advancement of piety, for the cultivation of the belles lettres, and for the increase of the fruits of the gospel ministry. Such particularly was the intention of founding the congregation of priests of the oratory of Jesus Christ, founded 1611. by Peter Banillus, a priest of Paris, whom Pope Urban VIII. honoured with a Cardinal's hat. Many very learned and pious men have belonged to this order. We may say the same soon after of the priests of the missions, who owed their origin to Vincent Paulus. This order was also confirmed and approved by Pope Urban

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Urban VIII. Excited by these laudable examples, Nicolas Barrus formed in 1688. a new society of pious men and women, and instituted Christian schools for the instruction of young people of both sexes in the truths and duties of religion. Francis of Sales, who was afterwards canonized, founded in 1610. another congregation, called the Visitation of the Blessed Virgin, designed for the relief and support of the sick and poor. Louisa the Fat, a lady of distinction, established a society of virgins of love, or daughters of charity, for the same purpose. We might easily enumerate more of these institutions.

But the number, riches, and credit of the Jesuits so much increased, that they greatly surpassed all the other monastic orders. These advantages were principally owing to the care they took to instruct youth in the belles lettres. They not only readily received pupils, but even sought for, and invited them; so that their college increased in an extraordinary manner; though, upon account of their dangerous doctrines, or irregular conduct; they were expelled some of the principal cities. We cannot deny, that the members of this society held a distinguished rank in the republic of letters. Those who more particularly applied to the service of their church, were the Cardinal Bellarmin, Nicolas Serrarius, Antony Possevin, Martin Becan, James Gretzer, James Sirmond, Dennis Petau, John Garnier, and the laborious compilers of the acts of the saints, which they called Bollandists, from the first author of this undertaking John Bolland, who was assisted, and his work continued by Godfrey Hiaschenius, and Daniel Papebrock.

Many very able commentators of sacred scripture were of this society; among others, Benedict

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dict Pererius, Emanuel Sa, John Baptista Velaspard, John Mariana, John Lorin, John Tirin, Cornelius Lapidus, John B. Pineda, James Bonfrere, and many more might be mentioned.

Other monastic orders also shewed great emulation; the congregation of the fathers of oratory produced Anthony Gallon, John Cabassurius, Charles le Cornte, Richard Simon, Bernard Lami, &c. The Benedictines entered upon a very laborious work, which they completed with great success; this was to publish correct editions with annotations of the works of the principal fathers, such as St. Austin, St. Hilary, St. Ambrose, St. Athanasius, Cassiodorus, Gregory of Tours, St. Bernard, St. Jerom, St. Irenæus, St. Cyrill of Jerusalem, St. John Chrysostom, St. Basil the Great, &c. Those who did the most honour to the order of the Benedictines in this century were John Mabillon, Theodorus Ruinart, Bernard Montfaucon, John Martianay, &c. The order of the minor brethren produced also Anthony Pagi; but it would be very difficult to give a correct list of all the learned amongst the religious.

There still remain unmentioned many other great men of the Roman church, highly to be valued, both for their extensive learning and excellent writings. Among the Cardinals we find Bellarmin, Baroneus, Da Perron, Richlieu, Bona and Morris. Among the Bishops, they boast of Nicolas Coeffetau, bishop of Dourdens, Gabriel de l'Aubispine, bishop of Orleans, Peter Marca, Archbishop of Paris, Cornelius Jansenius, after whom the Jansenists were named, Anthony Godeau, bishop of Grasse and Vence, and particularly James Benignus Bossuet, the famous bishop of Meaux. Among the inferior clergy we may mention William Estius, an  
excellent

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excellent interpreter of scripture, and Austin Tor-  
niel, Luke Holstinius, John Launoi, Godfrey  
Hermant, John Baptista Cotelier, Emanuel Sche-  
litratus, and Sebastian Tillemont. Most of these  
have employed themselves in searching into the  
history and antiquities of the church. The Jan-  
senists have likewise produced many celebrated  
men; few are worthy to be compared to Anthony  
Arnauld, Peter Nicolas, and Blaise Paschall.

### A R T I C L E III.

Of the considerable **QUARRELS** the **POPES** had  
with the **PRINCES** and **STATES** of their own  
**COMMUNION**.

**T**HE useful work of the Reformation which  
so providentially prospered in the course  
of the 16th century, having spread the light of  
truth over all the countries of the West, gave a  
considerable shock to the power which the Popes  
had usurped with so much arrogance over all the  
Christian Princes. Those even who still conti-  
nued subject to them, did not pay the same re-  
gard as formerly to their decisions. The Popes,  
on their side, astonished at this resolution, con-  
tinued to lay hold on every thing that could in  
the least strengthen their power, and put things  
on the old footing. This was frequently expe-  
rienced in the course of this century by the  
Princes and States of Christendom, notwithstanding  
their attachment to the see of Rome. Paul V.  
a proud Pontiff, thundered out excommunica-  
tions, though without any effect, against the Re-  
public of Venice. The Venetians had passed some  
laws which concerned church affairs, and particu-  
larly the orders of the Monks. They had also pu-  
nished very deservedly, and put into prison some of  
the clergy. The court of Rome ordered them to  
desist

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desist from such proceedings, which they called treason. The magistrates of Venice not revoking the laws, were anathematized by the Pope; but they paid no regard to his excommunication. On the contrary, the senate enjoined all their clergy not to observe the orders of the Pope; and the Jesuits and Capuchins thinking that their spiritual master ought to be obeyed before their temporal, were for their disobedience sent into banishment. The rights of the republic were very ably and wisely defended by the celebrated Francis Paolo, of the order of Servites, who by that means so much exposed himself to the hatred of the Roman church, that with difficulty he escaped the plots and attacks of wretches suborned to destroy him, and to save his life in the midst of these dangers. The differences between the Pope and the Republic increased to such a height, that they would certainly have produced a war, if Henry of France had not interposed, and by his mediation put an amicable end to the affair.

Some of the successors of Paul V. shewed themselves as severe as himself, and went to such lengths with Portugal\*, as were very near bringing that kingdom to a resolution to free itself instantly from any further dependance on the church of Rome. — The Portuguese, after having shaken off the heavy yoke of the Spaniards, which they had borne for near sixty years, elected for their King in 1640. John Duke of Braganza, who had a lawful right to the throne; and as Spain had then suffered very considerable losses, which had much weakened their power, the new monarch

\* A good account of these events is to be found in Mr. Geddes's history of the Popes' behaviour towards Portugal, from the year 1641 till 1666. This work is in the 2d vol. of his miscellanies, p. 63. — 176.

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took possession of his kingdom without any considerable effusion of blood.

When he thought his power was sufficiently established, he sent an ambassador to Pope Urban VIII. hoping that he would make no scruple to acknowledge him King; but Urban, who feared the Spaniards, notwithstanding their present situation, and who knew how much they had at heart the recovery of Portugal, was deaf to the advances of King John. Innocent XI. his successor, followed his example, not designing to pay any regard to the spiritual affairs of Portugal, which was almost destitute of bishops, as he refused to confirm those whom the King had appointed to fill the vacant sees. The continuance of this obstinacy of the Pope, infinitely prejudiced the churches of Portugal: they held councils, in which they deliberated, and formed schemes of depriving the Pope of all the jurisdiction he had, until that time, enjoyed over the churches in Portugal. The King was determined on the execution of this design; but the tremendous tribunal of the inquisition, and the excessive superstition of the people, were obstacles not to be surmounted. Alexander VII. gave up none of the pretensions of his predecessors. This unhappy difference was not terminated until Spain had made a peace with Portugal, and acknowledged the ancient rights of that monarchy. Clement IX. then reconciled the Portuguese church with his own, and conferred on her freely the apostolical gifts.

The Popes had much difficulty to get themselves well out of the disputes they had in this century with the clergy of the Gallican church, and even with the King of France himself. These Pontiffs were very desirous intirely to annihilate those prerogatives to which they had given the  
name

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name of the liberties of the Gallican church. They employed every effort to succeed, and were powerfully seconded as well by the Jesuits, as by some Cardinals and Prelates of the first order in the church itself. But many resolute and able divines strongly opposed them. Those who most distinguished themselves in this noble opposition were Edmund Richer, Peter de Marca, John Launoi, Noel Alexander, Stephen Baluzius, Lewis Elias Du Pin, and some others\*. The Parliament of Paris supported on many occasions, and maintained by their authority the privileges of the nation. Lewis XIV. notwithstanding the height of glory, and power to which he was arrived, often found the Popes acting very contrary to his desires and intentions. One of the things that made the most noise, was the affair of the Corsicans. The soldiers of that nation, who formed the body-guard of the Pope, having under the Pontificate of Alexander VII. insulted the house of the Duke of Crequi, the French Ambassador at Rome; and the Pope's relations, nay even the Pope himself, were supposed to have favoured this attempt. Lewis, doubly irritated both at the enormity of the action, and slowness with which they proceeded to make reparation for the affront, took a resolution of carrying the war into the Pope's dominions. Alexander, in order to avert this storm, was forced to make all the satisfaction the King required.

The troubles caused by the right, which they called Regale, lasted very long, and were with difficulty terminated<sup>b</sup>. According to this right, the

\* Consult on the above, the *histoire ecclesiastique* of Mr. Weismann, *Siecle* 16. p. 505. and the *institutiones historico-christianæ recentioris* of Mr. Mosheim.

<sup>b</sup> Bishop Burnet has given a short and clear account of this affair in his history of the rights of Princes in the disposing

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the Kings of France were at all times authorized to enjoy the revenues of the vacant Bishoprics; and to dispose of the benefices belonging to those sees, which, whilst the Bishop lived, were in his nomination. This right they possessed till the Bishop had taken the oath of allegiance with all the usual formalities. This having been the custom for a very long time, it did not appear possible that any doubts could be raised; but the Popes found occasion to raise some, and even brought some of the French clergy into their opinion. They demanded particularly, whether this right ought to extend to the provinces which the crown of France had acquired since the 13th century, and in which the right regale did not take place before that time. The disputes on this subject were long and spirited in France, but could not be brought to a decision. At last the council of the states published an arrêt; by which the right regale was declared to be inseparably united to the crown of France; and the Bishops, in all the provinces of the kingdom of France, were obliged to submit to it. This they all did, except two, the Bishops of Alet and Pamiers, both men of virtue and piety, but could not be prevailed upon to receive that which they regarded as a pure innovation, very dangerous, and contrary to the rights of the church. Pope Innocent XI. defended with as much warmth the cause of these bishops, as if it had been his own; and this produced a very great quarrel between this Pontiff, and Lewis XIV. which lasted long, and made some noise. The King resolutely maintained whatever he looked upon

posing of ecclesiastical benefices, and church lands relating chiefly to the pretensions of the crown of France, to the regale, and the late contests with the court of Rome. — See also Heidegger's *historia papatus*.

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as the rights of the crown. The Pope, on his side, to give trouble to the king, refused to agree to the ordinary confirmation of the bishops of his appointing, and threatened very severe punishments to those who should dare to disregard his authority.

Lewis, enraged at this obstinate resistance of the Pope, who knew not how to yield, held, in 1682. an assembly, composed of eight Archbishops, twenty-four Bishops, and some inferior clergy : it had the name of the "General assembly of the clergy of France." They held many sessions at Paris, in which their deliberations turned on the dispute between the see of Rome and the Gallican church. They took measures which they supposed would intirely secure the liberties of the Gallican church from all the insults and tyrannical enterprises of the Popes. The propositions intended to produce this effect were the four following, to which all the clergy gave their approbation : 1st. The Pope, and the church itself, had no power, either direct or indirect, over the temporalities of the king, and that they had no right to absolve the subject from the oath of fidelity for any cause whatever ; 2d. That the general council was superior to the Pope, and that at all times, and in all cases, it ought to take place ; 3d. That the exercise of the papal power ought to be limited and restrained according to the canons ; and that the Popes ought not to do any thing that can prejudice the liberties of the Gallican church ; 4th. That the Pope, in matters of faith, has much the greatest authority, but that his decisions are not certain and infallible without the consent of the church. These propositions were sent to all the Bishops of the kingdom, and were approved by them. All the professors of the universities were likewise enjoined to

conform exactly to this doctrine, and to advance nothing that could oppose it \*.

These proceedings greatly increased their mutual animosity, and the disputes so far from ending acquired new strength, They were heightened particularly on account of the privileges and immunities the Ambassadors of other nations enjoyed at Rome, and which they had so greatly abused that their houses became frequently an asylum for thieves and robbers, who there escaped the rigours of justice. That this evil might no longer exist, Pope Innocent persuaded the other princes to give up this right, which served only to procure impunity for the greatest crimes. Lewis XIV. to mortify the Pope, insisted that his Ambassadors should enjoy their former privileges, and sent the Marquis of Lavardin to Rome, with orders to support them with vigour. The Ambassador executed the commands of his master with great haughtiness; but he met with a resistance from the Pope he did not expect. Things went on in this way till the death of Innocent in 1689. There were then thirty Bishops in France who could not perform their pastoral charge, as the Pope would never consent to confirm those whom the King had appointed to the vacant sees. Alexander VIII. and Innocent XII. followed his example, though they acted with more moderation: on which account the king was, on his side, by degrees, a little softened, and did not so strongly insist on the above-mentioned propo-

\* Many divines attached to the interest of Rome undertook to oppose these propositions, and attacked them with all their wit and learning. The famous Bossuet was appointed by the King to oppose their attacks, and composed a work intitled, *Défense de la déclaration du clergé de l'église, a sujet de la puissance ecclésiastique*: for some reasons this did not appear till after his death.

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positions. By these means all things were again soon reconciled, and the former tranquility restored.

### A R T I C L E IV.

Of the CONDUCT of the POPES with respect to the PROTESTANTS, and of the false ACCUSATIONS they raised against THEM.

**T**HIS century furnishes us with as many examples as the former, of the violent hatred of the church of Rome to that of the protestants, and of the direct and indirect ways which they took, in order to ruin it. England, in the beginning of the century, was witness to many horrible and almost incredible conspiracies. After the death of Elizabeth, whose reign was long and glorious, James Stuart, King of Scotland, lawfully succeeded to the throne. This Prince expressing the greatest desire to support the protestant cause, and the catholics giving up all hopes of gaining favour from, or access to, him, endeavoured to take a shorter and more efficacious means to arrive at their end. This was to destroy at once the King, the Prince of Wales, and almost all the Nobles of the kingdom, in the same place where they were assembled in parliament, by putting into the cellars of this building a sufficient quantity of gun-powder to blow it up, at the time they were all assembled. The fifth of November, in 1615. was the day appointed for the execution of this execrable design, being a day the King was expected to go to the house; but by an extraordinary interposition of a good providence this most horrid crime was discovered, the very night before the day it was to have been committed, and England was delivered from the greatest misfortune to which she had been ever exposed. Among the conspirators there were

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three Jesuits, and many Englishmen of good families, who were immediately put into prison, and afterwards were condemned to the punishments they justly deserved. The Roman catholics deny the truth of this plot, which the English call Gunpowder Treason, but their best writers<sup>a</sup> support the truth of it, and give a very long account of this cruel conspiracy. They celebrate in England, every year, a solemn feast, in commemoration of this happy deliverance.

The protestants in Germany had much greater and severer trials ; but which in the end turned out to their advantage, and the good of their church. In the beginning of this century there happened many things which we may look upon as the preludes to a bloody war, which, from it's duration, was called the war of thirty years.

After many commotions in divers countries of Germany, the heat of this war at last broke out in Bohemia. The clergy of this kingdom who had celebrated the sacrament in both sorts, and who had obtained the liberty they enjoyed at the price of so much bloodshed in the preceding wars, went to procure from the Emperor Rodolphus II. a new confirmation of the privileges in an act which was called the " Letters of majesty," and which was confirmed by oath at the coronation of the Emperor. However, as they frequently made alterations in the clauses of this act, and as the Reformed of Bohemia saw their rights daily decreasing, they resolved, perhaps too precipitately, to go openly to work, and to obtain by force of arms that justice which had been so long refused them. Things came to a point in 1619. when they declared Ferdinand II. King of Bohemia, crowned about

<sup>a</sup> Mr. de Thou in particular.

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two years before, and afterwards raised to the imperial dignity, unworthy of the crown, which they conferred on the Elector Palatine, Frederic V. He took immediate possession, but having been defeated in a battle near Prague, in 1620. by the imperial troops, he was obliged to leave Bohemia; and lost not only the kingdom, but even the Electorate, his hereditary right, and was obliged to lead a wandering life, which he finished in the the midst of trouble.

After the victory of Prague the Emperor caused the whole weight of his anger to fall on the Bohemians, and particularly on those who had made the revolt; laying hold likewise of this opportunity to banish all the protestants out of the kingdom, and from all the states of Germany subject to the Austrian dominion. He afterwards made use of this occasion to impose an insupportable yoke on the Protestant states, by presenting to them more severe laws, and particularly that which he called the "Edict of restitution:" a law which obliged all the Princes to restore to the Roman church all the wealth that had fallen into their hands since the peace of Passau. These violent proceedings spread infinite terror. All was over with the Reformation in Germany, if Sweden had not produced the incomparable Gustavus Adolphus, a hero capable of supporting the cause, and who fled to the succour of the Protestants, and again re-established their affairs; which had quite another appearance after he had gained the battle of Leipzig in 1631. Victory pursuing this conqueror wherever he went, one part of Germany was soon delivered by him from the Austrian yoke, and the Protestant Princes were re-fixed in the kingdoms from which the Imperial troops had driven them; he would have done very great things if an unfortu-

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nate blow at the battle of Lutzen, in Misnia, had not deprived him of life in the very bosom of victory. The Imperialists in their turn gained a great victory in 1634. at Nordlingen in Swabia; high Germany was, by this event, delivered from the terror of the Swedish armies. The Protestants continued the war with different success, and in this manner supported their cause for many years, until the peace of Westphalia was concluded in 1648. a peace which, notwithstanding the opposition of the Popes and their adherents, was both very honourable and advantageous for the Princes and States of the Protestant persuasion.

Melancholy objects now call for our notice; and we must lament the dreadful effects of superstition joined to intolerance. In the country of the Grisons there is a province called Valteline, in which the Reformation had made a very considerable progress. In 1619. the Roman catholic clergy of these countries beholding, with a jealous eye, the Reformed churches there established, could not find out any better way to destroy them, than by putting this little canton, of small extent indeed, but extremely fertile, under the dominion of the Spaniards, who were then in possession of the duchy of Milan. To obtain their end a horrid massacre was made of the unfortunate inhabitants of Valteline. In the space of a few weeks five hundred people of this little province were put to death in a most cruel manner; they filled the mouths of many of them, for instance, with gunpowder, which they afterwards lighted. They murdered infants hanging at their mothers' breasts, and there was no species of cruelty invented in the former centuries which they did not put in practice on this occasion: even the very bodies of the  
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the dead were taken out of their graves and given for a prey to dogs and savage beasts. At last the Protestants were entirely extirpated, and their religion for ever abolished <sup>a</sup>.

We can scarcely mention, without shuddering, the horrid methods that were also practised by the Catholics in Ireland. This kingdom was then under the dominion of the unfortunate Charles I. King of England. Some have been cruel enough to lay to his charge the sufferings of the Irish Protestants; but this accusation is entirely groundless. It is much more probable that the Catholics, whose number much exceeded that of the Protestants in this country, demanded, and obtained, of the Queen, who was of their religion, and also had great power over the King, that they might have the supreme authority in the kingdom, promising her in return, that they would levy troops for the King's service, and by that means re-establish his affairs, which were then in a very declining condition. The Queen procured for them the power they desired, which they greatly abused, and committed the most detestable of crimes. They were not content with the sole government of the kingdom, which the Queen had procured for them: that they might not for the future meet with any obstacles, they made a most horrid massacre of the Protestants, hoping by this to utterly destroy them. Although they could not fully obtain their end, they however made the most horrid butchery that perhaps history can parallel; and, if we may be allowed the expression, caused Ireland to flow with the blood of Protestants; as unfortunate as they

<sup>a</sup> See Heidegger *historia Papatus*, sæc. 219. — Consult also Bishop Burnet's travels through Switzerland, &c.

were

were innocent. In a few months two hundred thousand perished. The province of Ulster, which is not more than the fourth part of Ireland, lost, in less than six months, a hundred and forty thousand of its inhabitants, that is to say, it was quite depopulated. They were not satisfied with only sacrificing these unhappy victims, but they made them suffer the most horrid tortures, if we may credit the accounts of the best historians, which it is impossible to read without feeling a kind of horror <sup>a</sup>.

In France the persecutions of the Reformed, after having lasted for numbers of years, were happily terminated, by the publication of the edict of Nantz, procured for them by the good King Henry IV. and which we have already mentioned. During the life of this Monarch, the tranquillity which the Protestant churches enjoyed in France was not in the least disturbed. The execrable murder of this King by Ravillac in 1610. put a period to this happy state. Under Lewis XIII. the son and successor of Henry IV. this promised security was no longer held sacred. Though many of the principal nobility were of the Reformed religion, and the best political reasons ought to have induced them to have kept the Protestants in temper, it is however incontestable, that they at this time seriously projected their utter destruction. Cardinal Richlieu, who was then prime Minister, and had the sole management of the government, endeavoured, by the force of instruction, to bring these pretended wanderers into the pale of the church; and that not prevailing, he would certainly have had recourse to violence, if death had not prevented the execution of his designs. The persecutions

<sup>a</sup> Consult Dupin's history.

against the Reformed were at first begun in Bearn\*, which was the first dwelling place and ancient asylum of the Reformed in the kingdom. The Catholic religion was then abolished by a public edict in 1569. But in 1617. Lewis XIII. desirous that every thing should be established on it's ancient footing, employed the most proper means to bring his design to execution. They began by taking from the Reformed the strong places they possessed in the provinces near to Bearn; and as they opposed these attempts, wars and sieges soon followed. That of Rochelle is very memorable, both for it's length and the difficulties which the besiegers had to overcome; however, the city was taken in 1628. and the last pledge of security being now taken from the Reformed, it became afterwards very easy to oppress and trouble them: they would have soon felt the sad effects of this situation, and their ruin would have been completed, if France had not been obliged to oppose a foreign enemy.

Lewis XIV. succeeded his father in the throne, and, after the death of Cardinal Mazarine, took upon himself alone the management of affairs. They soon perceived that all tended to the intire ruin of the Reformed, notwithstanding the great services they had done on all important occasions, and their inviolable fidelity and attachment to their sovereigns, long known and often highly applauded; they alledged for a reason the indispensable obligation of tolerating only one religion in the kingdom. Lewis permitting himself entirely to be ruled by the artful insinuations of his clergy, and the repeated solicitations of his principal

\* Read the life of Peter de Marca, by Stephen Buluzus, prefixed to his *Dissertations de concordia sacerdotii et imperii*. See also Dupin.

Ministers, le Tellier and his son Louvois, took a resolution most contrary to his glory and interest. After having by degrees stripped the Reformed of their rights and liberties, and frequently treating them in a cruel manner, the King at length openly declared that he would no longer permit the profession of the Reformed faith in France, and he gave them the last blow in 1685. by the revocation of the edict of Nantz, which was intitled perpetual and irrevocable, and which Lewis himself had solemnly confirmed. The Protestant churches were now destroyed throughout the kingdom, and their ministers banished. The Roman catholics made use of the most violent means to bring over the congregations to a profession of their religion. The soldiers who were sent amongst them committed the most scandalous excesses, expressed the same fury that the heathens had formerly shewn to the primitive church. Those who persevered in the constant profession of their faith were forced to retire into countries where it was tolerated, and even this they had much difficulty to do, all the ports being guarded, and those who were taken in their flight treated as criminals. They could not, however, with all their care, prevent numbers from leaving the kingdom; more than fifty thousand quitted their unnatural country to go in the midst of dangers, and at the risque of extreme poverty, into Swisserland, Germany, the United Provinces, and England, where these confessors were tenderly received, and had the comfort to enjoy that liberty of conscience which was so deservedly dear to them.

The Vaudois, who for many centuries had quitted the Roman communion, and dwelt in the vallies of Piedmont, who had suffered much in the thirteenth century, now also experienced  
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bad disasters brought on them by the constant profession of the gospel truths, which they endured with incredible patience: in 1655 they were obliged, by order of the Duke of Savoy, to leave, in the midst of a very severe winter, the countries they had till then inhabited and seek for others, and this because their lands were assigned to the Irish soldiers whom Cromwell had banished their country. This Prince, not content with this mark of their submission and the incredible fatigues it brought upon them, sent troops, who treated as they liked these poor disarmed people, and made the most horrid massacres. It is impossible to give an idea of the barbarities committed in the course of this persecution<sup>a</sup>, which was followed by many others. These unhappy persons, after having been long tormented, were at length constrained to leave their country in the years 1686. and 1687. but, at the expiration of three years, the King revoked his edicts, and suffered them to return.

The Protestant churches in Hungary had, for some time, enjoyed the liberty of professing their religion; a liberty which many Kings had granted and confirmed to them, and which the Roman catholic clergy were always upon the watch to find out occasion to take it from them. Under the reign of the Emperor Leopold there was a violent persecution. The revolt of several of the great people in Hungary against the Emperor, furnished the occasion the enemies of the Protestants sought for, and under this pretence the innocent suffered for the crimes of the guilty. This happened in the year 1671. At first the principal revolvers were condemned

<sup>a</sup> These tragical events are faithfully related by John Leige, in his *des Histoire eglises Vaudois*. — An abridgment is made of it by Peter Boger.

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to lose their heads ; in the course of three years afterwards the churches of the Reformed were seized by main force, and those who had any employment in the churches or schools were cited to appear at Ternau and Presbourg, as accomplices in the conspiracy and rebellion. When they presented themselves they were commanded to sign a paper, in which were expressed certain engagements they were obliged to enter into. Those who refused were thrown into dark dungeons, and treated with extreme cruelty. Forty-one of them were condemned in 1675. to the galleys ; and being conducted to Naples in order to submit to their severe fate, were indebted for their deliverance to the charitable intercession of Michael Ruyter, the celebrated Dutch Admiral, who happened to come exactly at that time before Naples, and obtained their liberty. The other confessors detained in prison likewise procured their freedom by the solicitation of the States General <sup>a</sup>.

### A R T I C L E V.

#### Of the CONTROVERSIES in the ROMAN CATHOLIC CHURCH.

**T**HE ancient dispute between the Franciscans and Dominicans respecting the immaculate conception of the blessed Virgin, was again revived about this time principally in Spain. The Dominicans advanced, that the conception of the mother of Christ was not free from the stain of original sin. The Franciscans warmly supported the contrary. The doctrine of the latter was so well received in the Roman church, that many Popes openly approved it, and it was

<sup>a</sup> See Heidegger's *historia Papatus*, and Arnold's *hist. de l'eglise et des heresies*, lib. xix. ch. 2.

confirmed

confirmed by the decisions of the councils of Bale and Trent. They had even more than once taken the resolution to command that it should be generally taught, and looked upon as an article of faith, to believe that the blessed Virgin was never tainted with original sin. However, the Dominicans preserved their credit, and so much of the good will of the Popes, as to hinder this declaration being made, so that their doctrine was not as yet formally and authentically condemned. Philip III. and Philip IV. Kings of Spain, made use of all their endeavours to procure such a condemnation from the Popes Paul V. Gregory XV. and Alexander VII. but they had no other advantage from their repeated requests than a confirmation of the ancient regulations on this subject, and a new order to all those who were employed in any public offices of religion, to defend and support the doctrine of the immaculation. The Popes could not be prevailed on to do any thing more, and though they were much solicited to pass a decisive sentence against the opinion of the Dominicans, yet they answered, they could not do it unless they had an express revelation on the subject.

Many other disputes also that had much disturbed the church in the fifth and sixth centuries, were now also renewed, namely, those which respected the power of free-will, the necessity of divine grace, to enable men to do good actions, how this grace acts, and the doctrine of predestination. The Dominicans and Jesuits supported contrary opinions, and defended them with mutual warmth. The Dominicans attached to the principles of Thomas Aquins, advanced on these articles the doctrine of St. Austin. This was also at first, in our opinion, the doctrine of the Jesuits' schools, until Leonard Lessius in the

Low

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Low Countries, and Lewis Molina in Spain, about the end of the sixteenth century, so much opposed these notions as to give occasion to the clergy of the Roman church, and particularly to the Dominicans, to accuse them of semipelagianism, and to condemn openly their opinions. These disputes caused great disturbance, at last Pope Clement VIII. to whom this affair was referred, appointed the celebrated congregation de Auxiliis to deliberate upon, and determine these matters. With all this they could never come to a decision. The Pope seemed to incline to the side of the Dominicans; and it is with good reason supposed, that he would have publicly condemned the doctrine of the Jesuits, if death had not prevented the execution of his designs.

Paul V. who succeeded to the pontifical see, desired to renew and continue the examination of these controversies. There is no doubt to be made that the dispositions of this Pope, with respect to the Jesuits and their opinions, were the same with those of his predecessor; so that the condemnation of this doctrine appeared only to be deferred by the death of Clement. The very bull condemning the opinion of the Loyolites was, as they pretended, already prepared; but the unjust war which this Pope entered into against the Venetians prevented its publication, and the Jesuits upon this occasion expressed so great a zeal in favour of the see of Rome, and so entire a devotion to the interests of the Popes, that Paul thought it incumbent on him to shew them some regard and favour. Having suppressed the first bull, he granted the two parties a liberty of proposing freely their opinions in the schools, if they did it with modesty, and without attacking  
each

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each other<sup>a</sup>. The succeeding Popes thought proper to conceal the acts relative to this affair, they having, in the warmth of the disputes against Jansenism, pronounced a judgment quite contrary to the preceding. This re-animates the courage of the Jesuits and their partisans, so that they entirely disguised the truth of the first procedures, and gave an account of every thing very different from what had happened.

By this we see, that in all the preceding controversies the Popes had considerably favoured the doctrine of St. Austin and St. Thomas, in contradiction to the new tenets of the Jesuits. But they by no means acted in the same manner respecting the opinions of Cornelius Jansenius, though they did not at all differ from those which had hitherto met with their approbation. Jansenius, who was at first a divinity Professor in the university of Louvain, and afterwards became Bishop of Upres<sup>b</sup>, spent much time in the reading of the Fathers, and had received singular pleasure from the works of St. Austin. After having frequently read over the works of this father, he formed a design of explaining from his writings the true doctrine on the power of free-will, and the necessity of divine grace, to free men from the taint of original sin. Upon this subject therefore he wrote a very large treatise, which he intitled *Augustinus*, and which never saw light till after the death of the author in 1639. This work was no sooner published but it was read with all eagerness; numbers of di-

<sup>a</sup> See the account Weisman gives of this affair in the nineteenth century of his history. He mentions also the principal writers on both sides. See also Heidegger.

<sup>b</sup> See the article Jansenius in Bayle's dictionary, and the three first books of the *histoire du jansenisme*, in Latin, by Melchior Zeidekker, a Reformed writer.

vines greatly approved it in the Low Countries, in France, and even among the Doctors of the Sorbonne. But as the Jesuits were frequently and severely attacked, and as the author had in another way drawn upon himself the hatred of Cardinal Richlieu, the reading of his works was, by their solicitation, prohibited at Rome. In 1641. and in the following year, Pope Urban VIII. condemned it, as full of the errors of Michael Bayus, who had been long since solemnly condemned. A new decree in 1664. confirmed the first.

The doctrine and tenets of Jansenius met, however, with many partisans and defenders, particularly in the Low Countries, who employed every effort in their support. The principal were James Boonen, Archbishop of Malines, Henry Calenus, Canon of the same city, and Archpriest of Brussels, and Libertus Fromond, disciple and friend of Jansenius, and who succeeded him in his Professorship at Louvain. Many people in France were attached to Jansenius and his notions, and the hatred the Jesuits had drawn upon themselves by their dangerous doctrines and artful proceedings, served greatly to increase the Jansenist party. This cause had also the great advantage to be supported from its very beginning by some very learned men, and some writers much esteemed, such were Blasse Paschal, Anthony Arnould,

\* Arnould continued long to be the head of the party, but after the death of his great friend and protectress Madame de Longueville, he, fearing the power of his enemies, retired into the Low Countries. He, whose nephew was prime Minister, and who had few inferiors in learning and eloquence, and who ought to have been Cardinal, retired unknown, without fortune, without attendants. He lived till 1694. in this retreat, known only to his friends. Superior to his evil fortune, he continued always writing to the last, and to the last shewed a noble, brave, and unshaken soul.

and

and Peter Nicholas ; most of whose works are composed with much learning and eloquence. The first particularly by his incomparable Provincial Letters <sup>b</sup>, gave the Jesuits a blow which they never recovered. This society, however, ready at expedients and then enjoying much influence, found not only means to resist these attacks, but even intirely to oppress their enemies. The five celebrated propositions which they took from the works of Jansenius were sent to Rome to Pope Innocent X, who condemned them by a particular bull given in 1653; though he had professed to Luke Holstenius that he was no divine, and understood nothing of these questions. This method of proceeding being very hurtful to the Jansenists, those in France, to take away it's force, introduced at first a distinction between right and fact, acknowledging, that the propositions condemned by the Pope, had been *à bon droit*, but pretended that the sense to which this condemnation belonged, was not that of Jansenius. Innocent, to deprive them of the advantage of their distinction, published another bull in 1654; in which he declared that

\* Mr. Voltaire speaks of these letters as a model of wit and eloquence. The comedies of Moliere, he says, have not more wit than the first Provincial letters.

† I am surprized our Author does not mention Du Quesnel; whose book of Reflexions on the New Testament is well known and deservedly esteemed. This book made much noise and gained it's Author the name of a Jansenist. He retired with Arnauld into the low countries, but he was not suffered to remain unmolested there, being still persecuted by the party. He was put, by order of the king of Spain, into prison in the Archbishopric of Mecklin, from which he was delivered by a gentleman, who broke down the wall. After his escape he retired to Amsterdam, where he lived to extreme old age, and founded in Holland some inconsiderable Jansenist churches.

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the propositions condemned, in effect included the true doctrine of Jansenius.

This did not prevent the Jansenists from making use of their distinction, this being their last resource.

Alexander VII. successor to Boniface, perceiving this, published in the month of October, in the same year, a new bull, by which the condemnation of the five propositions of Jansenius were repeated and solemnly confirmed; express mention being also made, that these propositions were taken in the same sense that Jansenius affixed to them. They had before drawn up an act or edict proscribing the propositions of Jansenius as containing the true sense of their author according to the declaration of Innocent X. and Alexander VII. The greatest part of the French Bishops presented this act for the clergy of their diocesses to sign and they rigorously insisted upon the subscription\*. The question was then put by the former, whether the infallibility of the Pope ought to be acknowledged in things of fact? The Jesuits supported this, and the Jansenists denied it; and though Pope Alexander, by a new bull, in 1665, confirmed the preceding, and inserted the act drawn up in the name of the Bishops; and though an edict gave this bull the force of a law in the kingdom, the Jansenists continued to find out new subterfuges.

Clement IX. and Innocent XI. successors of Alexander, were not so vehement in their opposition; and, perhaps, the heat of the dispute would have been pretty well over, if Alexander VIII. had not proposed a new censure on the tenets of Jansenius, and if Innocent XII. had not

\* Many of them who refused to subscribe were put into prison, and treated with great rigour.

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published new bulls, still stronger than the preceding, against the five propositions so often condemned. In this manner the Jansenists' dispute continued in the eighteenth century, producing much disturbance, until their ridiculous convulsions brought the party into great discredit<sup>a</sup>.

The mystic divinity took it's rise in the Greek church in the fifth century, from whence it was carried into the west, about the thirteenth century, where it was held, for some time, in much esteem, but seemed intirely to have lost it's credit after the Reformation. This doctrine was revived, if I may so say, in this century, and conferred much esteem and reputation on those who brought it into vogue. One of it's principal restorers was Michael de Molinos<sup>a</sup>, a Spanish priest, who had a great character for piety

<sup>a</sup> The remains of fanaticism still subsisted amongst a small number of the lower people in Paris. Some enthusiasts imagined that a certain Deacon called Paris, who was interred in the burying place of St. Madred, would work miracles; and a few persons of that party going to pray by his tomb, found their imaginations so struck, as to give them slight convulsions. Immediately upon this the tomb was surrounded by people; crowds came to it by night and by day. Those who got upon it, by getting up, gave their bodies a shake, which they themselves took for a prodigy. Some of the secret favourers of the party encouraged this phrenzy. Prayers were said in the vulgar tongue around the tomb; nothing was spoke of but deaf persons who had heard some few words; of blind who had seen a little; of lame who had walked strait for a few moments. The government, for a month, abandoned this epidemical disorder to itself. But the crowds increased, miracles were redoubled, and it was found necessary to place a guard around the burying ground. The tomb of Deacon Paris was, in effect, the tomb of Jansenism in the minds of all sensible people. These farces would have been attended by very fatal effects in less enlightened times, but this century was not to be thus imposed upon. Voltaire.

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and sanctity in his own country, and afterwards at Rome; where he went and made a great many disciples of both sexes, attached many Cardinals to his interests, and found many people extremely zealous for him; so that he lived to see himself, without his expectation or desire, the chief of a new sect. It took the name of QUIETISTS, a word that had been already used in the Greek church, and which referred to the repose of souls, which the preachers of this doctrine promised to their followers. Molinos wrote a treatise in Spanish, and published it in 1675. it was afterwards translated into Latin, and printed at Rome, in 1681. under the title of "The Spiritual Guide." Some of those who read it pretended to find in it the errors of the Begards and Beguines, very dangerous ones, and which, according to them, opened a door to vice, and licentiousness. It is very true that Molinos had introduced into his book many of the opinions of ancient mystics, dressed them up in a new form, and treated them in a more agreeable manner than they had been hitherto done. The substance of this doctrine consisted in saying, "that the perfect state of a Christian consists in the repose of the soul, which is only to be obtained in a passive state; so that he has no will or desire that is properly his own, that he gives up himself entirely to God and his influence, for to produce in him whatever he pleases. By this the Christian arrives at a pure love of God, exempt from all private interests; he thinks of neither rewards nor punishments, he troubles

\* The history of this heresy is fully related in Arnold's *Histoire des heresies*, and in Weismann, p. 530. See Bishop Burnet's travels.

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“ himself neither about his salvation nor damnation ; on the contrary, he beholds all objects with a perfect indifference ; and in this state he cannot sin, he stands in no need of any exterior divine worship, and whatsoever he does it is the same thing.”

These notions that had been tolerated in the ancient Mystics, had not the same fate in Spain ; they were very ill received, and brought severe punishments on those who professed them. Molinos was carried before the Inquisition, and neither the number nor credit of his followers, nor even the esteem of Pope Innocent XI. could prevent his being cast into prison in 1685. After long and severe proceedings against him and his friends, Molinos was condemned, as being the chief of the sect, to a public penance, to a retraction of all his errors, and to perpetual imprisonment. Pope Innocent, though he had shewn much favour to Molinos, yet condemned his doctrine, expressed in sixty-eight propositions. This happened in 1689. and the prisoner ended his miserable life in 1696.

Notwithstanding this famous proscription of Quietism, the sect met with many followers in Italy and at Rome, and even in France and Spain, some of whom undertook to preach and propagate their tenets. A Barnabite father, named Francis de la Comte, a professor of Quietism, made a zealous proselite of Jane Maria Bouviers de la Mothe Guyon\*, a lady who, with many personal charms, possessed a soul of so much sensibility and tenderness, was easily disposed her to piety and devotion. She was held at first in

\* We have an account of her life, written by herself, in French, and printed at Cologne in 1721. See also her life written by Fenelon.

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great reputation, for her extraordinary and irreproachable behaviour, and the many works she published made her yet still more famous. In the mean time the affair of Molinos happened, which brought the mystic divinity into to much disgrace, and rendered it odious. This lady, who, according to all appearance, was very sincerely pious, but had hurt her mind by the obscure ideas, and ambiguous expressions of the Mystics, shared the same fate of the rest of the party. Persecuted by the Bishops of Geneva and Grenoble she came to Paris, where she conciliated the esteem and affection of many people of the first rank of both sexes. But this calm did not last long, but was followed by a violent tempest. Some of the principal prelates, at the head of whom was Francis de Harlay, Archbishop of Paris, Lewis Anthony de Noailles, who was afterwards Archbishop of the same place, then Bishop of Chalons, and James Benignus Bosfuet, Bishop of Meaux; these Bishops attacked the doctrine of Madam Guyon, condemned it, and opposed articles which contained the true faith, and seized her person, putting her more than once into prison. She found an excellent defender in the celebrated Fenelon, the Archbishop of Cambray<sup>a</sup>, who, persuaded of the innocence of this lady, and of the truth of the doctrine on pure love, wrote a book which he called "Maxims of the saints," and which was published without the knowledge of the author in 1697. The Bishop of Meaux, who had published a pastoral letter, to preserve his diocese from the sup-

<sup>a</sup> These facts are fairly stated in the *Histoire de la vie de Archeveque de Cambray*, printed at the Hague in 1723. in 8vo. See also Weismann. Sect. xvii. p. 544.

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posed poisonous doctrine of Madam Guyon, opposed the Archbishop of Cambray, and obtained leave of the King to have their cause carried to Rome\*. The court of this capital of the Christian world at that time so greatly feared the King of France, that Innocent XII. though against his inclination, in 1699. condemned the book of the Archbishop of Cambray; but this prelate expressed so great submission to the church, and so perfect a disinterestedness, that he fully acquiesced in the Pope's decree, and ingenuously published it throughout his whole diocesis.

### A R T I C L E VI.

MEANS employed for the REUNION of the  
ROMAN and PROTESTANT CHURCHES.

**T**HOUGH all the measures which had been taken in the sixteenth century to re-establish peace and concord between the church of Rome and the Protestant communion, had been hitherto intirely fruitless, yet they thought that in this century they ought again to try the success of this project, but they still met with the same difficulties. At first they had recourse to conferences, though they might be easily convinced, by running over the annals of all church history, no advantage could ever result from them. In the beginning of this century in 1601. they held a conference at Ratisbon, under the auspices of Maximilian, Duke of Bavaria, and Philip Lewis, Count Palatine of Newbourg, some celebrated divines of the Roman church

\* There is a good examination of this controversy in a work by Mr. Jurieu, intituled, *Traites historiques, contenant le jugement d'un Protestant sur la Theologie mystique, et sur les demeles de l'Eveque de Meaux avec l'Archeveque de Cambray.* It is printed in 8vo.

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disputed with divines of the Lutheran communion equally famous, on the true rule of faith and the supreme judges of controversies; but they could agree upon nothing. In the month of November of the same year, and in the same city, they had another such assembly by way of supplement to the former, but it was equally unsuccessful. In 1612. George Frederic, Marquis de Baden, and Francis, Duke of Lorrain, brought together, at Dourlach, some learned Catholics and Protestants, amicably to confer on some articles of Christianity. But as the Duke of Lorrain, by the persuasion of the Jesuits, insisted upon the Protestants shewing, without having any regard to consequences, that the Roman Catholic doctrine, formerly published in certain propositions was clearly condemned in scripture; and the Duke persisting obstinately in his demand, and they immediately separated. The conference of Newbourg, in the upper Palatinate, was held soon afterwards in 1615. at which the Prince Palatine Wolfgang William assisted, who had just then embraced popery. The disputants were James Heilbronner, a distinguished divine of the Lutheran church, and a Jesuit, named James Keller. The dispute principally turned on the authenticity of many testimonies of the fathers, that Heilbronner had quoted in one of his works. — But of all the assemblies, that called the conference of charity was, without dispute the most famous, it was held at Thorn in Polish Prussia 1645. by order of Uladislas IV, the King of Poland. The intention of this treaty was so, that the three churches, Roman, Lutheran, and Reformed, should examine if any efficacious means could be thought of amicably to accommodate and put an end to the disputes which so long divided them. Every body must know that  
all

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all these attempts must be vain, and therefore it would be losing time to mention others.

Experience had fully taught those of more understanding in the Roman church, that they would never gain much advantage from any public disputes, as they would never bring them to the wished-for point; they had recourse, therefore, to more artful means, and tried a way which to them appeared short and certain. It consisted in finding out new methods, by means of which they might, in their disputes with the Protestants, be less exposed to the force of their objections, and might gain them over by palliating their own doctrines\*. Some of those who hit on this method, thought they had nothing more to do than to oblige the Protestants to found their tenets, as well affirmative as negative, on express texts of scripture, without allowing them to pay any regard to consequences. Thus acted Cardinal du Perron, Gontier, and Veron, particularly the brothers Walembourg, and many others whom we shall not mention. Others again supposed they had discovered a wonderful secret in proceeding with the Protestants in a juridical way, and alledging to them prescriptions, which, according to them, decided in favour of the Roman church; that is to say, the long possession of riches and prerogatives which that church had enjoyed. This method, short and sure, if they could alledge any prescription against right reason and true religion, was adopted by Barthold Nibuseus, who had for-

\* This subject is fully treated by George Calixtus in his *Digressio de arte nova*, printed at Helmstadt in 1634. and by Fred. Spanheim, the son, in his *Specimen stricturarum ad libellum missarum Bossuettii*, and in his *Exercitatio de prescriptione in rebus fidei adversus novos methodistas pontificios*, and in a letter to a friend, where he answers the illusions of this new method. All these pieces are to be found in the third volume of his works. See also Heidegger *Historia Papatus*.

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faken the Lutheran church, by Henry Marcellius a Jesuit, and by the brothers Walembourg. Many amongst them were of opinion, that the reproach of novelty was sufficient to overthrow the Protestant churches; being an objection which they could never get over. Cardinal Peron and father Cotton, the Jesuit, laid much stress upon this accusation, and others followed their example. The Walembourgs published a large work, in which they considered this argument in all its extent; the result of which was, that, without entering into the merit of the doctrine of the Protestants, they could confound them by examining, simply, on what the mission of the first teachers of their church was founded, and what were the characters of that mission. Cardinal Richlieu, to whom France is indebted for the high degree of power which he obtained for her, invented a method of controversy, which bore his name, and which has been published since his decease. It consisted in laying aside the examination of the doctrine, and opposed continually to the Protestants the only article of the church, and her authority, as being, in his opinion, a battery sufficient to silence all their attacks. It would be tedious to enumerate all their other inventions of the same sort, most of which were mere subtilties. We must not, however, forget the Bishop de Meaux, who acquired the most glory in this work, by a treatise, intitled the Exposition of the Christian faith. In this work the tenets of the Roman church are glossed over with so much art, as to serve for a real snare, into which many of the ignorant amongst Protestants, have frequently fallen. It would be wrong, however, to attribute to this work all the conversions that have been wrought in France. The dragoons were the best missionaries, and

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and the gifts of which, Pelisson was one of the principal distributors, gained over many of the Reformed.

## A R T I C L E VII.

Of the STATE of the GREEK CHURCH  
in the EAST.

**N**O remarkable changes took place in the Greek church, or indeed in the Eastern church in general, either in the past century, or in that of which we are now writing the history we have only to observe, that their yoke of servitude and oppression grew every day more heavy, upon which account the churches sensibly diminished, and fell into the most profound and shameful ignorance. The patriarchate of Constantino-ple was not the reward of those who were most distinguished amongst the Greek clergy for their learning, piety, and prudence ; there was no other way to arrive at this dignity than by offering large sums for the purchase of it. The Port put it up at a high price, and it was sold to the best bidder. And it frequently happened that he who had bought and paid for it, was obliged to give up his place to one who offered more. Of the truth of this the history of Cyrillus Lucar \* furnishes us with a sad and memorable example. The Greek church had not had, for many cen-

\* A learned Englishman, Thomas Smith, has inserted in his *Miscellanea*, a piece intitled, *Narratio de vita, studiis, gestis, et martyrio Cyrilli Lucaris*. This work printed at London, in 8vo. in 1686. Another Englishman, John Covell, has likewise given an account of the martyrdom of Cyrillus Lucar, in a work intitled, *Some account of the the present state of the Greek church*. — Consult also the *Henrici Hilarii comment. in Philippi Cyprii chronicon ecclesiæ Græcæ*: and vol. x. of the *Biblio. Grec. of Fabricus*.

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turies so wise and learned a Patriarch. After he had been for about ten years Patriarch of Alexandria, he was, upon the death of Neophytus, appointed Patriarch of the capital of the Roman empire in 1612. but Timotheus, by means of a considerable sum of money, deprived him of this preferment. However, when he died in 1621, Cyrillus recovered his rights, and took possession of the patriarchal see. But his uncommon learning, and his other qualities no less rare, so far from conciliating the esteem and affection of the Greek church, rendered him only an object of hatred and envy. As he had a high regard for the Protestants, and greatly relished the doctrine of the Reformed, the Jesuits were so irritated against him, that they persuaded Gregory, Metropolitan of Amasius, to offer a large sum of money in order to dispossess Cyrillus of his Patriarchate, and to procure it for himself; but being not able to raise money sufficient, he failed in the attempt. The lawful Patriarch was, indeed, obliged to keep out of the way for some time, being sent into exile, but soon after permission was given him to return and repossess his place. Nevertheless, he was forced once more to quit it, from such another attempt made by Athimus, Archbishop of Adrianople, but it ended like the former, with this difference only, that Cyrillus was obliged to lay down a considerable sum for his re-establishment. The Jesuits and other emissaries of the Popes still continued to lay snares for this worthy Patriarch, but he escaped them all for a long time, being supported by the influence of the ministers of Great Britain and the United Provinces. At last his enemies taking the advantage of the absence of the Sultan, got him out of Constantinople, put him aboard a vessel,

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vessel, and strangled him when they had got him out at sea.

There were in this century many and very warm disputes on the true and authentic doctrine of the Greek church. Leo Allatius, Peter Arcudius, Abraham Ecchellenfis, and some other divines of the Roman church, as John Thorn, Barthold Nihusius, and Luke Holstenius, endeavoured to persuade the world, that in all the essential and fundamental articles there was not the least difference between the Roman and Eastern churches, but that they did, and had always, perfectly agreed respecting them. The Protestant divines, on their side, evidently shewed, both from the most approved confessions of faith among the Greeks, from the works of their most esteemed writers in the Eastern church, and also from the conferences that they themselves had held with the Greeks, that the pretensions of the Roman church was absolutely groundless, and that it might with truth be said, that at least, in the most essential points they differed much less from the Protestant, than from the Roman Catholic communion.

Whilst Cyrillus Lucar was at the head of the Greek church, there were some hopes that the Eastern and Protestant communions would become firmly united. He had frequently given proof of his affection for the Protestants, and particularly for those who were called the Reformed<sup>a</sup>. It cannot be denied that the confession of faith, which he published in 1629. agreed with the doctrine of the Reformed; upon which account it was condemned by some of his successors,

<sup>a</sup> See twenty-seven letters that Cyrillus Lucar wrote to the Reformed, in the *Monumens authentiques de la religion Greeque*, published by John Amyon, at the Hague, in 4to. 1708.

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and by other Bishops of the Greek church. But having the misfortune to perish in the manner we mentioned, he could not fulfill the hopes the Protestants had conceived from him. The Catholics likewise maintained, at great expence, missionaries in Greece, and throughout all the East, where they to this day employ them to propagate their doctrine, make profelytes, and by these means gradually to bring the Greek church under the subjection of the Papal power. The efforts of those who were employed in this work were certainly not wholly unsuccessful, though the accounts they published on this subject are greatly exaggerated, and false in many respects, as we may convince ourselves by consulting the most genuine memoirs<sup>a</sup>.

John Claude, a celebrated divine of the Reformed church, had a very important controversy with Peter Nicholas, assisted afterwards by Anthony Arnauld<sup>b</sup>. The dispute turned on the faith of the Christian church of all times, on the subject of Christ's presence in the holy supper. This gave rise to a very exact inquiry into what was the true doctrine of the Greek church on this article. The treatise of the perpetuity of faith appeared in 1664. and was excellently answered by Mr. Claude. The controversy was carried very far, and with great warmth. The defenders of the Roman church perceived that the cause would gain much advantage from the depositions of the Greek church, if from them they could make it appear, that this church professed the same faith with that of Rome on

<sup>a</sup> See Mosheim's institut. hist. Christ recent. p. 528.

<sup>b</sup> They commonly make Mr. Arnauld the writer of the famous book on the perpetuity of faith, but Dupin has made it appear in his Nov. Biblio. vol. xviii. that Nicholas is the true author. See also Bayle's Dict. article Arnauld.

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these matters <sup>a</sup>. To procure these they at first employed only some particular people of their own communion whom they could confide in. But finding that things went on very slowly this way, and that it could not at last answer the purpose, they caused it to be added to the instructions of the French minister at the Port, that he should take every possible means to gain the French clergy satisfaction on this subject. In effect the Ambassador obtained, from the Bishops, priests, and Monks of the Greek church, a sufficient number of suffrages to answer the designs and expectations of those who had solicited them; though the means they had taken to procure them, and the little sincerity that had prevailed in the whole affair were known to every body. The Reformed writers laid these transactions fully open, and exposed all their intrigues, which the most judicious amongst the Roman Catholics did not take upon them to disallow. They held also, for the same purpose, a synod at Jerusalem <sup>b</sup>. Dositheus, Patriarch of that city presided, who took care that things should turn out to the advantage of the Roman Catholic party, by whom he was paid. In a word, it is certain that very little credit is to be paid to the testimonies given by the Greek church to the Roman at that time. However, we cannot deny that about the time of the second council of Nice many Greek divines, particularly amongst the Monks, had adopted the doctrine of transubstantiation; and, perhaps, this faction might afterwards prevail. Notwithstanding which, the number of those who acknowledged no other than a spiritual presence of the body,

<sup>a</sup> Consult the *Histoire critique de la creance du Levant*, by Richard Simon. See also Covell's above-mentioned book.

<sup>b</sup> See the acts of this synod in the *Monumens of Amyon*, p. 259, 451.

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was always very considerable. This is what a Greek, named Gregory, who was in England, in 1669. publicly and openly declared and we have other \* reasons to credit the truth of what he said. But such is the gross ignorance of the Greeks, that they cannot give a reasonable answer to any question you put to them.

### A R T I C L E VIII.

#### Of the STATE of the LUTHERAN CHURCH.

**T**HIS church having arrived to the state of prosperity which we mentioned in the last century, not only supported herself in this, and remained the prevailing religion in the northern countries of Sweden and Denmark, but also spread into many other countries in Germany, became firmly established in some, supported herself in Poland and Hungary, and was tolerated by the Sovereigns of those countries. However, she was not exempt from troubles, experiencing some changes. In the Landgraviate of Hesse, where the Lutherans had till then mixed with the Reformed, making but one communion, some differences arose among the divines, after which the Landgrave Maurice publicly professed the doctrine of the Reformed church. Soon after it was introduced into the university of Warbourg in 1605, and became the prevailing religion in all that kingdom. A change of the same kind took place likewise in the Electorate of Brandenburg, when, in 1614, the Elector, John Sigismund, quitted the Lutheran communion to join that of the Reformed church, though Lutheranism did not suffer much by his

\* See Wheeler's travels, vol. i. p. 158, 161.

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disertion. We shall have occasion again to return to these events.

At the time the war of thirty years began in Germany, the state of Protestantism was very deplorable, and seemed not far from it's ruin. The numerous professors of Lutheranism, who were spread in Austria, Bohemia, and Moravia, were driven out of these countries, and dispersed on all sides. We have already mentioned the rigorous treatment the Protestants experienced in Hungary. There are some authors also who speak feelingly of the interior calamities of the Lutheran church, of the decay of the faith and piety of her members, and of many other defects which they had occasion to observe even amongst the clergy themselves. — But what church is there in the world which has not experienced the same fate. Stains and imperfections are inseparable from human frailty. And we ought to pour out our souls in gratitude to the divine goodness, who has so powerfully protected the Protestant churches in the midst of all their calamities, both from within and from without, as to cause them to subsist and flourish even to this day.

All the different branches of divinity were studied with great zeal and success by the divines of these churches. The explanatory part of divinity made great progress, as the excellent commentaries on sacred scripture which appeared about this time sufficiently testify; the dogmatical and controversial parts were perfected in many respects, and by that means became of great assistance to all those who studied them, in supporting the cause they meant to serve. Great pains were also taken in solidly establishing on it's proper principles, practical divinity. Ecclesiastical history, which has a near connexion with all the preceding sciences, was also the object of the

labours and inquiries of many learned men, who gave it quite another appearance, and brought it to a high degree of perfection. We may easily imagine, that the number of men who applied themselves to the study of religion, and advancement of piety was very great; but the bounds prescribed to a work of this sort, will permit us only to mention a small number of those who are highly to be revered for their great learning, and for the services they did the church. We may put at their head John Gerhard, a distinguished divine, and to whom all the different parts of divinity are much indebted; his son, John Ernest, deserves the same encomiums. Those who gained much reputation in the same way, are Leonard Hutter, Balthasar Meisner, Wolfgang Frantzius, Nicholas Hunnius, Gaspard Brockmandus, Solomon Glassius, Frederic Balduinus, Andrew and Luke Osiander, father and son, George and Frederic Ulric Calixtus, also father and son, Theodorus Hackspan, Michael Walther, and his son of the same name, John George Dorscheus, John Conrad Danhauer, James Wellerus, John and Peter Musæus, brothers, Martin Geir, John Adam Scherzer, Balthasar Bebelius, Abraham Calovius, Joachim Hildebrand, Tuftus Christopholus Schomer, Christian Kortholt, and Sebastian Schmidt. Among those who more strongly endeavoured to advance practical piety, and rendered their names immortal by setting forth to men the true means to obtain salvation; we ought never to forget John Arndt, Joachim Lutke-mann, Henry Muller, Christian Scriverius, John Lassenius, and particularly James Philip Spener, whose memory will be for ever dear to the lovers of true religion.

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All truly wise and good men had long perceived the great advantages which would result to the Protestant cause from a reunion of the Lutherans and Reformed, and, for this purpose, many projects were formed, and many attempts made. We must own, that the Reformed had always expressed more favourable dispositions towards this coalition than the Lutherans, as the pains some of their principal divines took to pave the way and lighten the difficulties sufficiently testify. David Paræus, a divine of Heidebourg, was one of the principal of those who had formed these good intentions. John Duræus not only wrote many treatises on this subject, but undertook many voyages, and underwent great fatigues, in hopes of bringing about this so much wished for reunion. We may likewise reckon in the number of these wise and pious men Moses Amyrauld, Peter du Moulin, John Hornbeck, John Henry Heidegger, Peter Jurieu, Samuel Strimesius, Benedict Pictet, and many others. The Lutheran church was not, however, quite destitute of clergy animated with the same spirit. In Sweden, John Matthias, Bishop of Strengnes, much approved of the designs of John Duræus, but it was not possible for him to bring about their success, on the contrary, this very intention brought him into some trouble. In Germany the divines of Helmstadt were at the head of these peace makers under the auspices of George Calixtus, who wished to comprehend even the Catholics themselves in this work of the reunion ; this bringing upon him some calumnies: his son Frederic Ulric wrote in his defence. Some other divines of Germany joining with those of Helmstadt, produced what they called the syncretistic war, of which we have already given a full account.

The clergy were not the only persons who had this affair at heart, some Princes likewise interested themselves in it's success, by whose authority public conferences were held between the divines of both parties : that of *Leipfic* <sup>a</sup> is the most celebrated, which took place in the month of March 1631. Many Protestant Princes came at the same time to this city, which gave opportunity to some of the Reformed clergy who had attended the Elector of Brandenburg and the Landgrave of Hesse (these divines were John Bergius, John Cromicus, and Theophilus Neuberger) to invite some Lutheran divines, Matthias Hoe, Polycarp Lyser, and Henry Hopfner, to a friendly and amicable conference. The princes very willingly gave their divines permission to confer, and they diligently examined all those points of doctrine which were the causes of difference between the two communions ; but the event did not at all answer the hopes they had conceived. In the same year 1631. in the month of September, the Reformed, in their national synod of Clarenton <sup>b</sup>, passed a decree, upon the request of some particular persons, by which it was permitted the Lutherans to assist, if they chose, at their public worship, and even to partake of their holy supper, without making any previous abjuration, or any conditions which might not be agreeable to them. Even this decree, which could arise only from the motive of true Christian charity in the Reformed, did not pass without censure. In the celebrated assembly

<sup>a</sup> The acts of this conference may be found in *Turretinus nabes festium*. They were printed and added to the creeds of the Reformed church.

<sup>b</sup> Nicholas Denetz, Bishop of Orleans, attacked this decree. See Daille's apology for the two synods of Alençon and Charenton. See also Bussuet's *histoire des variations des eglises Protestants*, lib. xiv. p. 98.

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of Thorn held in 1645. by order of Udislaus IV. King of Poland, this affair of the reunion of the Protestants was again brought upon the carpet ; but to no purpose. The conference of Cassel, held in 1661. by order of the Landgrave William, seemed to take a more favourable turn. The divines of Marbourg, Sebastian Curtius, and John Heinius, who came to it, after having examined the doctrine of the two churches on the articles of the holy supper, predestination, the person of Jesus Christ, and baptism, declared that it was fit that the members of the two communions should, notwithstanding their difference of opinion on these articles, retain for each a sincere and brotherly affection, as they reciprocally acknowledged themselves members of the same true Catholic church, hoped for salvation through faith in the same Saviour, and were alike called to the possession of the same heavenly and eternal inheritance. In consequence of this declaration, the divines of both parties mutually gave each other the right hand of fellowship. However, there were still some who loudly exclaimed against those pacific measures, which caused many treatises to be written on both sides \*. We cannot too much applaud the piety of those Princes and divines who so zealously contributed to the advancement of this great work ; but the time was not yet come, and we must still wait for it, when the great Shepherd shall gather all his flocks into one and the same fold.

\* These writings are enumerated in the introd. in hist. theol. letter of Mr. Pfaff, vol. ii. p. 178. and in Weisman, hist. eccles. sect. xvii. p. 991.

## A R T I C L E IX.

Of the DISPUTES and intestine DIVISIONS  
of the LUTHERAN CHURCH.

**T**HIS church was, during the course of this century, greatly disturbed by many disputes, some of which were but of little consequence ; others again lasted very long, and did very considerable prejudice to religion. In the university of Helmstadt, a divine named Daniel Hoffmann, who had done, in other respects, great services to the church, published, in 1598. some theses, in which he numbered philosophy among the works of the flesh, advancing, that the light of reason is naturally in opposition to religion, and that in all divine things it is at enmity with God, and ought to be looked upon as a fruitful source of all heresies. There is room to think that the extreme abuse of the peripatetic philosophy with which this university was totally infected, drew from this divine these strong expressions: but it happened to him, as we may observe, it generally does in all disputes, that whilst he was desirous of supporting his sentiments he went beyond them, and, giving way to the warmth which influenced him, he was led to condemn not only the abuse of philosophy, but even the lawful use of it in religious matters. We may easily imagine that by these assertions he greatly enraged the philosophers of this university, and exposed himself to their most inveterate resentment. They persecuted him without mercy, and would let him have no rest, until they had obtained full satisfaction. The Prince, upon their representations, condemned Hoffman to retract all that he had advanced, and to experience some other very severe mortifications.

About

About the end of the preceding century there was at Soltquel, in the old Marche of Brandenburg, a clergyman named Stephen Prætorius<sup>a</sup>, who had performed the duties of his profession with great applause, and had published some works recommending the practice of true religion. These works were greedily sought after by all truly pious persons, they were highly applauded by the divines of the Lutheran church, such as James Willerus, Tobius Wagner John Gerhard, John Arndt, and others. But there were others who had not so favourable an opinion of the writings of Prætorius, and who even attacked the memory of their author. The divines of Jena, Leipsic, and Helmstadt, published his defence, and pronounced his writings free from error; but allowed, at the same time, that there were in them some expressions that had need to be softened by the most favourable in terpretations. The great divine Spener<sup>b</sup> afterwards confirmed this sentence. This did not hinder Conrad Tiburtius Rango, a divine of Pomerania, and some other less celebrated clergymen, from censuring the works of Prætorius as fanatical. The authority, however, of some worthy people prevailed over this censure, and the reading of the books themselves will evidently shew it's injustice.

John Arndt, the author of the excellent treatise on true Christianity, suffered much the same treatment. This work, which was written with the most pure intentions, and breathed nothing but a love of true religion, was furiously attacked during the life of the author, and, after his death they strove by their censures, to

<sup>a</sup> See Arnold's *histoire des eglise and des herefies*, part ii. lib. 17. ch. 6.

<sup>b</sup> See his *Consilia Latina*, and his *Consilia Germanica*, vol. iii. p. 555.

bring it into contempt. The thing which excited all this hatred against him, was probably the exact picture he had drawn in his writings of the manners of the times, in which many people could not see themselves without being highly offended. His adversaries not finding in the book sufficient cause for censure, attacked and criticised his style. It is true Arndt had carefully read the writings of the mystics, and had adopted many expressions which were not very intelligible to common readers, in consequence of which (and this was what they most dwelt upon) the sense did not always appear to agree with the texts of scripture. They reproached him also with having, whilst he dwelt so strongly on the practice of good works, weakened the grand article of the Christian religion, justification by faith. All these accusations were highly exaggerated, and raised with an intention to bring a blot on his memory. But he found other judges less prejudiced, who ingenuously acknowledged the merit of this divine, and justly defended his reputation. These disputes were again renewed in the beginning of the eighteenth century, and the same things happened again, that is to say, they warmly attacked the book of Arndt, but were not able to make good their accusations.

A divine of Dantzic, named Hermann Rathmann, defended Arndt with the utmost vigour, which produced a quarrel between him and his colleague John Corvinus. The latter also attacked a book which Rathmann had published on the reign of grace, which Corvinus maintained was not only filled with the most uncommon expressions, but even with gross errors, such as those of Calvin, Schweneckfeld, and the Millenaries. The principal matter of accusation on which  
Corvinus

Corvineus and his party insisted, was the doctrine of Rathmann on the efficacy of the word of God, and on its power to enlighten and convert men. He advanced that the bare letter of scripture taught only, and shewed men the way of salvation, but that the salutary knowledge of the holy scriptures, joined to a full conviction of the truths therein proposed, and the state of man enlightened and regenerated was the work of the Holy Spirit, who acts on the soul by the word and with the word. Corvinus supported that these notions of Rathmann were absolutely contrary to the doctrine taught in the Lutheran churches, and to prove this, he appealed to the testimonies of the universities in Germany. Those of Wittemberg and Jena, confirmed his accusation, though John Gerhard, a member of the latter, called Rathmann's book a pious and learned work. Other universities were favourable to this book, particularly that of Rostock. The author died in 1628. and by the magistracy intervening their authority for the appeasing these troubles in the church of Dantzic, they were insensibly forgot. There were amongst the Lutherans not only disputes among particular Doctors, but some bodies of divines were at variance with one another, as it happened in the universities of Gießen and Tübingen. There was a question started in the Lutheran churches, on the subject of the communication of the Divine Majesty with the humanity of Jesus Christ, in virtue of that hypostatic union of the two natures in the person of our Saviour. This controversy arose on account of the disputes that Balshazar Mentzer, a celebrated divine of Gießen, had, with some of his colleagues, on the manner in which Jesus Christ, as man, was omnipresent, and how we are to understand the nature of this omnipresence. Mentzer

zer appealed to the determinations of the divines of Tübingen, but they wisely thought fit to be silent on this subject. But afterwards, Mentzer having his son-in-law, Justus Feuerborn, for his colleague, and the professors also who were living at the beginning of this dispute, being replaced by others, the quarrel broke out with some violence. They demanded, if, during our Saviour's abasement he was intirely deprived of the use of the divine perfections, communicated to the human nature by means of the hypostatic union, as the Doctors of Gießen affirmed; or if, according to those of Tübingen, our Saviour preserved the use of those perfections, but only concealed them<sup>a</sup>. The divines of Saxony, by order of their Sovereign, took upon them the office of arbitrators in this difference; but the divines of Tübingen refused to abide by their decision, as it was favourable to those of Gießen. The public calamities in Germany at that time prevented their disputes being carried any farther.

The controversies on the subject of Syncretism and Pietism continued for a long time, and caused much division. The former began in the university of Helmstadt, and had for it's principal author a very distinguished divine, named George Calixtus, from whom those who embraced his opinions were called by some Calixtines, and by others Helmstadians, from the place where the dispute first took it's rise. Calixtus, assisted by his colleague, Conrad Horneius, took much pains to put an end to all disputes and divisions between the churches of the west, at least to remove, as much as was possible the causes of their disunion; and for that purpose maintained that the Roman, Lutheran, and Reformed churches might unite,

<sup>a</sup> The writings of both parties, which were many in number, and wrote with great bitterness, the reader will find enumerated in Arnold *histoire de heres.* Part ii. lib. 17.

whilst they each preserved the foundation of faith, in one and the same church, which would effectually put an end to the schism that divided them. This general plan contained, as we may easily conceive, many particulars, which increased as the matter was more fully discussed. The questions which were raised on the different articles of doctrines of each separate communion infinitely augmented these disputes. Though Calixtus had numbers of adversaries from all parts, and some very celebrated, who greatly opposed his scheme, he was not by these in the least discouraged, or tempted to abate the zeal he exerted in effecting its execution. Having, for a long time, defended his cause by his writings, he went to the conference held at Thorn in 1645. in order to engage the divines there assembled to find out some efficacious means to bring about this wished for reunion. Calixtus died in 1656. but his principles were not buried with him. Whilst his own party spared no pains to make his cause prevail, the enemies of his name and memory opposed it with all their power, and thought they could not do it more effectually then by adding to the symbolical books received in the Lutheran church, a new work condemning the principles of Calixtus, and to which they gave the name of "Consensus repetitus veræ fidei Lutheranæ." But the advices of some sensible and pious divines obtained a suppression of this work, and prevented by that, in all probability, another fatal schism. Nothing now remained but particular disputes (very violent indeed) between the adversaries of Calixtus, then dead, and his defenders, Gerhard Titius, Joachim Hildebrand, and especially Frederic Ulric Calixtus, son of George : time however at length put an end to this controversy.

The name of the disputes called Pietistics, sufficiently expresses both its nature and origin.

Some

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Some very worthy clergymen formed to themselves a scheme of reviving the study and practice of true piety, hitherto much neglected in the church. This was particularly attempted by John Gerhard, John Arndt, Joachim Lutke-mann, Henry Muller, and other distinguished divines whose endeavours, laudable as they were, did not meet with the return they justly merited. After them came Philip James Spener, whose memory deserves to be highly revered; he trod in the steps of those pious men who had preceded him, and giving himself up at the same time to the bent of his own genius, began to hold particular assemblies, which he called colleges of piety, at first in his own house, and afterwards in the church at particular hours. The end of these religious exercises was to inspire his hearers (he was then pastor of the church of Franckfort on the Maine) with a desire to lead a life worthy of their profession. He composed, likewise, an excellent treatise intitled, Pious desires, tending to promote the same good work, and in which he freely declared his sentiments to the church in general. The known piety and great wisdom of this divine, preserved him from the attacks of those who in their hearts greatly disapproved of his conduct: but when other divines, animated by his example, and actuated by the same desire of promoting true and practical Christianity, established at Augsbourg, and Darmstadt, and in other places, the same colleges of piety; these assemblies became suspected, and it was thought dangerous to allow the use of them, as they might, in time, become greatly prejudicial to the peace of the church.

The Elector of Saxony, John George III. having heard, by report, of the great merit of Spener, sent for him, in 1686. to Dresden, appointing him

him the first Preacher of that city, and his own Chaplain. At the same time some Masters of Arts of the university of Leipzig, resolved to apply more closely than they had as yet done in the universities, to the study of the holy scriptures, and to neglect nothing which could give them insight into the true sense of the Old and New Testament, that they might be the better enabled, to explain them. Others likewise joined them, and they formed a kind of religious society, in 1689. in which they principally attended to the diligent and attentive reading of the Bible, and other pious exercises, which were likely to produce in their souls a serious and sincere attachment to piety. Some of them became afterwards very celebrated men, as Augustus Hermann Francke, Gaspard Schadius, and Paul Antonius, all of them particular friends of Spener. But these pious studies brought the sciences into so much contempt, that the lectures of the Professors were almost wholly neglected by the students in the universities. This so much raised the envy of some persons, that they took every means to bring a reproach on these societies, giving those who belonged to them the name of Pietists, and went so far as to lay heavy complaints against them to the court at Dresden. This court soon gave proper orders to have this matter examined to the bottom. Although the accusations which they laid to the charge of these students of the Bible, were very ill founded, yet the court, to shun the evils that these novelties might in time produce, thought proper to prohibit these colleges and societies. However this prohibition did not either abolish the principle which had at first caused them to be formed, nor the effects of this principle ; on the contrary, in a very short time the same kind of assemblies were held in all Germany, and even in many other countries,

countries, which gave rise to infinite disputes and an innumerable heap of controversial writings. It was to these controversies that the university of Hall owes its origin, which was for a long time the retreat of the Pietists. Mr. Franche founded there, in the following century, under the name of the House of Orphans, an establishment worthy of a Sovereign, though it began at first from the trifling alms which he collected for the education of some poor children.

## A R T I C L E X.

Of the STATE of the REFORMED CHURCH.

**W**E have already mentioned, in article I. the considerable progress the Reformed doctrine had made in different parts of the world, in Asia and America. This church also made new acquisitions in Germany. In the countries of Hesse, from the beginning of the Reformation, those who professed Luther's doctrine, and those who adhered to the confession of Switzerland on the article of the holy supper, had hitherto mixed together, preached in the same churches, and taught in the same universities, without the least appearance of division. Although the Reformed doctrine had gained many profelytes in Hesse during the sixteenth century, yet the bonds of concord between those communions were not, upon that account, in the least dissolved. Happy state, to the preservation of which the wisdom of the Landgraves greatly contributed. Philip the Magnanimous, during whose regency the glorious work of the Reformation was begun and completed, openly favoured the doctrine of the Reformed; and his successors imitated his example in this respect, as well as in the care he took to establish and maintain a union between

between the members of the two communions. The troubles that the edict known by the name of the Formulary of concord, excited at first in Saxony, and afterwards in Germany, having caused such an universal agitation in the Lutheran church, that the tranquility of Hesse seemed very near its ruin ; but the Prince, by an edict in 1572. took the necessary precaution to prevent this disaster. The divines were commanded to hold general synods, which they assembled at Trisen, in 1577. at Marbourg in 1578. and at Cassel, in 1579. and in which they agreed upon many things proper to preserve their union and keep out all novelties that might in the least prejudice their peace. But some divines afterwards refusing to subscribe to the acts of these synods, the Landgrave Maurice discharged them from their employments in 1605. and put the Reformed in their places. The Prince Lewis of Hesse Darmstadt, favourably received the divines who had quitted the territories of Hesse-Cassel, and some of them he settled at the university of Gießen, which he founded, and some of them he appointed preachers to his court. But from this time the countries of Hesse-Cassel remained faithfully attached to the doctrine of the Reformed.

In the Marche of Brandenburg, in the sixteenth century, the Elector, Joachim II. of glorious memory, had indeed laboured much to free Christianity from the leaven of corruption, with which it had been infected by the Roman church, though he had permitted some particular ceremonies of this church still to remain, much against the approbation of Luther<sup>a</sup>. This induced his suc-

<sup>a</sup> Consult his works, vol. vii. p. 717. of the edition of Altenbourg.

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cessors John George and Joachim Frederic, to abolish by degrees those rites which been introduced in the latter times of the church. John Sigismond, who came after them, thought that there still remained something to be done, and whilst he was considering these matters some works of the Reformed fell into his hands. He was so much pleased with them, that he adopted, without reserve, all the notions they inculcated<sup>a</sup>. However, he remained for more than eight years before he executed the design he had formed, of joining himself to the Reformed church : this he did on Christmas-day 1613. when he partook of the holy supper celebrated according to the custom of this church. In the following year, 1614. he gave to the Reformed the church of the Trinity at Cologne, on the Spree, which was contiguous to the palace of the Elector, and consecrated to the services of the Electoral church. In the same year also the Elector ordered a confession of the faith of the Reformed churches to be published, together with the reasons which induced him to embrace this religion. But this Prince, whose character was goodness itself engaged at the same time, that the Lutheran churches under his dominion should not be disturbed or oppressed, or have the liberty of their consciences in the least restrained ; and this is what his successors have observed in the most religious manner. They even have done all that they possibly could to make the members of these two churches, notwithstanding their difference of faith in some points, love as brethren, and associate with each other more and more, that they might at length, if it was possible, arrive at a happy reunion. Such were the prosperities of the

<sup>a</sup> This is what he himself declared in his answer to the states of the Electorate of Brandenburg.

Reformed church, however she was not free from misfortunes, the hand of God falling heavy upon her more than once. The brethren of Bohemia, descendants of the Hussites, who had dwelt in Bohemia and Moravia for near two centuries, were driven out of these countries on account of the religious troubles, and the war which followed them. The churches which their ancestors had there founded were totally destroyed. Numbers of the Irish Protestants perished by an uncommon disaster. What cruel treatment did the good Vaudois experience in the vallies which they had long occupied, and from which they had been so often expelled, and as often suffered to return! The liberty and security of the Hungarian Reformed seemed to be perfectly established by the edicts of the Princes in the preceding century; but these edicts could not deliver them from the implacable hatred and violent attacks of the Romish clergy. Many innocent people suffered, and the numbers would have been still greater if the States General had not interceded for the alleviation of their miseries. But the most considerable loss of all that the Reformed had yet felt was the total overthrow of those flourishing churches in France, which had produced many great men, who had done most essential services to religion. The enemies of the reformation had projected the ruin of these churches in the reign of Lewis XIII. but they could not then surmount the difficulties which opposed their detestable purpose. Lewis XIV. fully completed it; and after having, for some years, given much uneasiness to the Reformed in his kingdom, by various kinds of ill treatment, which were presages of the dreadful calamity they afterwards experienced by the revocation of the edict of Nantz, which, by depriving them of the liberty of their consciences,

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consciences, and the exercise of their religion; took from them the privileges which former Kings had solemnly granted, and frequently confirmed. But we have already mentioned at large this event. England also had many troubles brought upon her, from the designs of some of her Monarchs to re-establish popery. James the second, by having recourse to violent methods for the execution of this undertaking, ruined himself; or, at least, was deprived of the three kingdoms, which were given to their deliverer from this oppression.

We will now take a view of the most celebrated among the Reformed divines. In Germany the churches of the Palatinate possessed David Pareus, Abraham Scultet, John Lewis Fabricius, and Henry Alting, who ended his life in the university of Groningen. At Francfort on the Oder they highly reverence the Memories of Christopholus Pelargus, John Bergius, and George Conrad his son: Swisserland, among others, celebrates Rodolphus Hospinian, the Buxtorfs, father and son, John Henry Hottinger, and John Henry Heidegger, and Francis Turretin, a very celebrated divine of Geneva.

The churches and universities of Holland produced John Drusius, Sextimus Amana, Francis Gomar, Andrew Rivet, John Clippenburg, Gerard John Vossius, John Cocceius, Gisbert Voetius, Samuel du Marets, Abraham Heidanus, William Momma, Francis Burmann, James Alting, Christopher Wittichius, John Hoornbeek, Spanheims, father and son, Stephen le Moyne, Peter de Mastricht, and many others.

Those who were the most celebrated in the French churches were, Daniel Chamier, John Cameron, Peter du Moulin, John Meistratzat, David Blondel, Charles Drelincourt, Moses Amyrauld,

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rauld, James and Lewis Cappel, brothers, Joshua de la Place, Anthony Gamstole, John Croy, John Daille, Alexander Morus, Lewis le Blanc, Samuel Bochart, John Claude, Peter Allix, Peter Jurieu, and many others, whom we have not room to mention. Great Britain likewise produced many illustrious men, amongst whom we may place William Perkins, William and John Forbes, James Usser, William Bedell, Joseph Hall, Edward Pocock, John Fell, John Jigethfoot, Henry Hammond, Rodolphus Cudworth, Brian Walton, Richard Baxter, John Pearson, William Beveridge, John Tillotson, and Edward Stillingfleet.

Among the clergy who left France after the revocation of the edict of Nantz, and fled into different countries, there were many celebrated men, as Messieurs Bausobre, Abbadie, L'Enfant, Martin, Des Vignoles, &c.

### A R T I C L E XI.

Of the INTESTINE DIVISIONS of the REFORMED CHURCH.

**T**HE subjects of predestination and grace produced in the beginning of this century many very warm disputes amongst the divines of the Reformed churches in the United Provinces. They had strong debates on the questions of universalism and particularism; that is to say, whether the grace of God is universal, and offered to all men; or whether it is particular, and reserved for the elect alone. Although the Reformers were not themselves perfectly agreed on these matters, yet they never had had any great controversies respecting them\*. Even in Swis-

\* All this matter is fully treated of in M. Daille *Apologie pour les synodos nationaux d'Alençon & Charenton*. See also a famous letter of Turrelius to Archbishop Wake, inserted in 13 vol. of the *Bibliothèque Germanique*.

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erland Henry Bullinger, successor of Zwinglius in the church and university of Zurich, had openly declared himself for the doctrine of the universalists. And when the states of Holland requested Beza to send them a proper person to succeed to the professorship of divinity in the university of Leyden, he recommended John Holmann, whom they approved, though he was a known universalist; nay, and even Beza himself, as all the world allows, was not very far from these opinions. The two doctrines had also their partisans, and their defenders, in the United Provinces. But insensibly the great veneration in which Calvin was held, caused his doctrine to be universally received, and very few divines remained attached to the opinions of Bullenger and Melancthon.

James Arminius\* was one of those who made the most noise on this subject. He had for many years lived at Geneva, where he enjoyed the friendship and instructions of Beza.

When he was appointed pastor of the church of Amsterdam, he did not at all disguise his opinions. Notwithstanding this, the university of Leyden thought they could not confer their professorship of divinity, then vacant by the death of Francis Junius, on a more proper man. Arminius, in this new post, continued to propose to his pupils, as he had done to his hearers at Amsterdam, his doctrine on predestination, upon which one of his colleagues Francis Gomar, publicly attacked him. Gomar defended absolute predestination, founded only on the good pleasure of God, whilst Arminius supported conditional predestination dependant on fore-knowledge. These disputes brought on many very

\* The life of Arminius has been wrote by Gaspard Brand, which life Mr. Mosheim reprinted, with notes, at Brunswick, in 1725. Consult Grotius, *Hist. de rebus Belgicis*, for a full account of these disputes.

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warm debates, not only between the two divines of Leyden, but among all their disciples, who came to such extremities, that neither the advice of the more moderate divines, nor even the authority of the States-General, could bring them into order. During the heat of the controversy, Arminius died in 1609. The death of Arminius did not at all extinguish the flame which had been kindled; on the contrary, it caused it rather to burn with more violence. His doctrine had many favourers, but the number of those who looked upon it as heretical, and contrary to the principles of true religion, was much greater; the Arminians to prevent the fatal effects of their influence, presented to the States of Holland, and of West-Friesland, a petition or remonstrance, in which they set forth and explained their doctrine in five articles. From this they were called Remonstrants. Their adversaries answered them in another remonstrance, from which they were called Anti-remonstrants. All the magistrates of the United-Provinces very much desired to put an amicable period to this affair, continually recommending to both parties moderation and the love of peace. They tried also to pacify these differences by means of conferences which they caused to be held in their presence, chusing for this purpose some moderate men of both parties, whom they thought most likely to forward their intentions. Amongst these conferences that of the Hague was the most celebrated, but unfortunately no advantage arose from any of them. The Arminians, who foresaw to what troubles the passion of their enemies would expose them, requested a toleration. But the Gomarists declared that this affair ought to be carried before a national council. They obtained their desires from Maurice, who succeeded his father as Stadtholder

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of the United-Provinces, and the council was held, which they had so ardently desired. This council, called the synod of Dordrecht, met in 1618. This was to have been, as we before remarked, but a national assembly<sup>a</sup>; but, in order to give it more weight and authority in the Reformed church, the divines of other countries were invited to come to Dordrecht. They indeed appeared by their deputies; and some clergymen from Great Britain, the Palatinate of Hesse, Switzerland, and the republics of Geneva, Bremen, and Embden, were likewise present. The very severe prohibitions of the King of France prevented any divines of that kingdom being present at this assembly. They requested also the Elector of Brandenburg, who had but newly embraced the Reformed doctrine, to send some of his clergy to Dordrecht; but he did not comply with this demand. When the assembly was judged sufficiently numerous, the first session was held on the 13th of November 1618. After some deliberations on other subjects, they came, at length, to examine the cause of the Remonstrants, whom they cited to appear to the number of fifteen. Simon Episcopus, the most distinguished amongst them, and who was professor of divinity in the university of Leyden, defended their cause. But as they disapproved the order and manner of proceeding in the synod, and would not submit to the laws prescribed to them, and declined the authority of this assembly, which they accused of acting both as party and judge, they were de-

<sup>a</sup> The acts of this synod are exactly related in Brandt's history of the Low-Countries. See the letters of John Hales, an Englishman, on the synod of Dordrecht, published in his Golden Remains. These were translated and published by Mr. Mosheim. Consult also *Præstantium virorum epistolæ ecclesiasticæ*, published by Limborch.

nied a liberty of assisting at the session. The abridgment afterwards of their doctrine, comprized in five articles, underwent a long, severe, and exact examination, which ended in it's full condemnation. The Arminians were declared innovators, disturbers of the church, favourers of schism, obstinate, and the setters-forth of dangerous errors; in consequence of which they were turned out of all their appointments both in the churches and universities. They then drew up some certain canons, to express their sense of the true doctrine on the controverted articles, and all the divines present gave their approbation to the confession of faith of the United-Provinces, respecting the doctrine and catechism of Heidelberg. Thus ended the synod on the 29th of May 1619. after having held 180 sessions. The 154 first sessions respected matters which called for the assistance of the foreign divines; the following ones treated of things which concerned more particularly the churches of the United-Provinces.

The synod of Dordrecht being ended, Prince Maurice imprisoned three magistrates, who were the principal supporters of the Arminian party, namely, John Olden-Barneveldt, a person highly respectable, both from his age and the considerable services he had done for his country; Hugh de Groot, who afterwards acquired great reputation under the name of Grotius; and Rumbold Hogerbeets, all three men of great weight in Holland, both from their merit and their employments. When the synod was concluded, Barneveldt lost his head on a scaffold; the two others were condemned to perpetual imprisonment. Grotius was indebted to the courage of his wife for an expedient which procured his liberty. The Remonstrants were now obliged to quit all their former employments. Those who made any resistance were either banished, or thrown into prison.

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Their religious assemblies were prohibited, and their places of worship were seized by the Anti-Remonstrants. Prince Maurice dying in 1625. his successor and brother Frederic Henry acted with much greater moderation. He permitted the exiles to return into their own country, and tolerated their assemblies. He allowed them even to found a famous school or academy at Amsterdam, which has been governed by some very eminent divines; namely, at first, by Simon Episcopius, afterwards by Stephen Courcelles, Arnold Poelembourg, and Philip Limborch. Many very famous men were educated at this academy. In a word, Learning and piety always much flourished among the Remonstrants.

These were not the only shocks to which the churches of the Low-Countries were exposed. There were others, which, though less violent, deserve to be taken some notice of. The doctrine of that great Restorer of Philosophy René des Cartes, and that of John Cocceius, a celebrated divine of Leyden, gave rise to them. Not that there was any sort of connexion between the opinions of these two famous men, but it happened by some accident or other, that those who favoured the philosophy of des Cartes took an extraordinary liking to the divinity of Cocceius. Cartesianism had from the beginning many favourers in Holland\*, but, however, there were some who opposed this system. Gilbert Voet, a celebrated divine of the university of Utrecht, and a violent enemy of des Cartes, began the attack by a dispute on Atheism, which

\* The reader may find the whole account of this controversy in Brucker, Hist. Philo. part ii. p. 222, &c. See also two letters of Fred. Spanheim the son, de novissimis circa res sacras in Belgio dissidiis. These letters are reprinted in the second volume of his works.

he published in 1639. Samuel des Maretts supported at that time the party of des Cartes with great vigour, but he afterwards abandoned him, and became his avowed opposer. At first Cocceus had no very favourable opinion of the principles of this French philosopher; though afterwards, from the solicitation of his friends, he never made mention of him in his writings. Some other divines were not so favourable to him; for a swarm of them settled on him at once; the principal of whom were Peter de Mastricht, John Hoornbeek, Andrew Essenius, Melchior Leydekker, John ~~Frader~~ Wayen, Gerhard de Vries, James Revius, James Trigland, and Frederic Spanheim. The tenets which they most violently opposed in the system of des Cartes, were the following:

“ That there is a time in life when we are to  
 “ doubt of every thing; that the world is infi-  
 “ nite; that the certainty of philosophy, and  
 “ that of divinity, are the same; that clear and  
 “ distinct ideas of things ought to be looked upon  
 “ as the only rule of truth; that the senses al-  
 “ ways deceive us, at least most commonly; that  
 “ the scripture speaks of natural things accord-  
 “ ing to the vulgar opinion, though erroneous;  
 “ that the principal proof of the existence of  
 “ God arises from that idea being so strongly  
 “ impressed on the minds of all men; that the  
 “ nature or essence of spirit, and of God himself,  
 “ consists in thought; that space does not really  
 “ exist, but is only an imaginary notion, and  
 “ that consequently matter is not confined within  
 “ any bounds.”

Des Cartes was not abandoned, he had many admirers and defenders; among the philosophers, Henry Renier, Henry Regius, James Golius, Claude Saumaïse, John Ray, Adrian Heerboord, and Tobias Andreaë; and  
 amongst

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amongst the most esteemed divines, Abraham Heidanus, Christopholus Wittechius, Francis Bermann, John Brunnus, John Clauberge, Peter Allinga, Balthasar Bekker, Stephen de Courcelles, Herman Alexander Roel, Ruard Andala, and many others. Neither the number or abilities of these defenders of des Cartes could silence the hatred he had drawn on himself, nay they rather served to increase and irritate the envy of his opposers. In 1647. the university of Leyden enjoined all the professors to be particularly careful to prevent the great detriment that his philosophy would be of to divinity; and the synod assembled at Amsterdam in 1664. were so much pleased with this attention of the university, as to return them public thanks. The following synods passed many decrees, and the magistrates published many edicts, to prevent the progress the Cartesian philosophy was likely to make. The event did not answer their expectations. This made the Voetians redouble their efforts, which, at length, so far prevailed, as to make the Cartesians and Cocceians be suspected by the first persons of the states, and particularly by William the illustrious Prince of Orange. They represented these pretended heretics as people who were forming evil designs against their country, or who, at least, advanced novelties which must infinitely prejudice religion. These accusations were not ineffectual, as some of the most able Dutch divines fatally experienced in 1676.

Abraham Heidanus, a venerable old man, professor of divinity at Leyden, was turned out of his employment. William Momma and John Vander Wayen, both pastors and professors at Middlebourg in Zealand, were likewise deposed. But, soon after they began to treat the divines inclined to Cartesianism with much more moderation;

moderation; which so much increased their numbers, that they in a little time greatly exceeded those in the opposition. From that time nothing more disturbed the public tranquillity on these matters.

Some such changes happened likewise to the doctrine of Cocceius. We have already observed that almost all the Cocceians favoured Cartesianism. John Cocceius, their chief, was a native of Bremen; he studied, at first, at the university of Franeker, where his reputation was so very great as to procure him a professorship at Leyden. The extent of his learning, the depth of his judgment, the sincerity of his piety, and his many other excellent qualities, which rendered him highly respectable, are acknowledged on all sides. The many works he published are even now held in the esteem they so justly merit. The principal end Cocceius proposed to himself in all his writings, was, to throw new light on sacred scripture, and to find new treasures in the word of God, which had not as yet been sought for. He laid it down for a principle, that the sense of the word of God is extremely rich; and he went so far as to say, that the words of scripture always signified every thing that they could signify. He added, that Jesus Christ is the end of all the prophecies; that he is to be sought for everywhere, and may be found everywhere. As to the predictions of the prophets, the accomplishment of which we cannot discover in the Jewish people before the coming of our Saviour, according to him, ought to be referred to the state of the Christian church.

The Old Testament, according to him, was entire in it's facts, but particularly the Levitical law (the rites of which were wholly typical) represented by a long chain of images, Jesus Christ, the prosperity of the gospel, and the fate of religion

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gion. He believed also, that the greatest part, both of the actions and discourses of Christ, during his sojournment on earth, prefigured the future fate of the Christian church. The only method of explaining scripture, that he admitted of, was, of finding out it's connexion with the œconomy of the covenants which God had made with man. He advanced, that after the fall the covenant of works being broken, God made with man the covenant of grace, which was solemnly renewed to the Jewish people at the promulgation of the Mosaical law. This law, upon his plan, being purely typical, could procure to it's professors only temporal blessings, but such as were the pledges of more excellent things, which the gospel was to confer on mankind.

However, he allowed that worthy people under the law, from the indulgence of God, and, as it were, by a kind of anticipation, enjoyed the good things of the New Testament; for, according to him, they had no right to them by virtue of the covenant made in their favour; from whence he inferred that they were not to be considered as children, but as slaves who lived in continual fear. In a word, that they were justified in a very different manner from that by which Christians obtain justification. There were some disputes also between this divine and his opponents on the morality of the Sabbath.

All the enemies of des Cartes fell on Cocceius, having at their head Voet and Des Maretts, with many other famous divines, such as Hornback, Halsius, Leydekker, Van Maëstricht, Spanheim, &c. Notwithstanding all their efforts, the notions of Cocceius found admirers, and were by degrees adopted by some of the most celebrated divines of Holland; among many others we may mention Heidanus, Wittichius, Alting, Braugnius,

Braunius, Allinga, VanderWayen, Momma, Burmann, Gulichius, and Gurtler. The contests between the different combatants continued for a long time. But the divinity of Cocceius, as well as the philosophy of des Cartes, at length, prevailed and triumphed over all opposition.

The opinions of Hermann Alexander Roell gave rise likewise to some other disputes. Roell was a divine of some learning, but of a very bitter and quarrelsome temper, dispositions which were by no means uncommon among the literati of this age. His sentiments were warmly opposed by another divine of much learning and great worth, Campegius Vitringa. This controversy gave each of the disputants much uneasiness, and greatly disturbed the churches in Holland. The first subject of their dispute was respecting the sense which we ought to give to the words of sacred scripture, that speak of our Saviour as the Son of God. Roell affirmed that this title did not refer to his divine nature, or denote the natural and eternal relation between the first and second person of the Divinity, by virtue of which the second was begotten by the first from all eternity; but the name of the Son of God belonged properly to Christ, from his office of mediator, by which the Father manifested the Son in him, and declared him invested with that quality. Vitringa, on the contrary, advanced that the title of the Son of God was given to our Saviour on account of his eternal generation. Another object of their controversy respected the temporal death of christians. It was a question between them, whether death was really and truly a punishment for sin, by which the sinner satisfied the divine justice. Roell<sup>a</sup> affirmed it; Vitringa denied

<sup>a</sup> The writings of Roell, and of Vitringa, on these subjects, appeared at Franckfort in 4to. in the years 1689 and 1690.

denied it. Roëll was condemned in many synods, and in most of the universities of the United-Provinces. His death did not put an end to the disputes, which continued for a long time after.

∴ The doctrine of Balthasar Bekker, a doctor of divinity, and pastor to the church of Amsterdam, caused no small disturbance to the churches of the Low-Countries. He was a man of learning, and a great favourer of Cartesianism. The *Inchanted World*, a work which he published at Amsterdam, in 1619. made a great noise. He embraced the principles of des Cartes wholly as to philosophical matters; but he advanced farther, that the evil spirit, called the Devil in scripture, was bound in eternal chains, with all the other accomplices in his rebellion; from whence he inferred, that he could not now act in the world; and that all the operations which the Bible attributed to him, ought to be understood in a very different sense from that in which they were commonly received. Almost all the clergy in Holland at once opposed this notion. Leydekker, Vander Wayen, Mastrihcth, Vander Marck, Grocneweggen, Vander Hooght, de Vries, Hulsius, and Peter Poirer, published treatises against him. Some national synods condemned the tenets of Bekker, and deposed him; but the magistrates of Amsterdam permitted him still to enjoy his former appointments. Many able men approved of the notions of Bekker, and adopted them either wholly or in part.

A dispute arose in Germany on the meritorious cause of the justification of a sinner in the sight of God, namely, whether it consisted only in the passive obedience of Christ; that is to say,

See also Spanheim, in his *Elenchus controversiarum*, p. 670. The reader will find much satisfaction from this work, on all these matters of controversy.

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in his sufferings, and in the bloody sacrifice which he offered for the expiation of our sins; or whether we are necessarily to join to it the active obedience, by which, as man, he perfectly, in every thing, satisfied the law of God. The latter is the opinion of the Protestant church in general.

John Piscator, a divine of Herborn, in other respects a very able man, supported the former opinion; which caused some disturbance both in Germany and France. Piscator was not the first who had fallen into this notion. George Kargius\*, called in Latin Parsimonius, a Lutheran divine of Anspach, advanced, in 1563, the same doctrine; but, it is said, he afterwards recanted his opinion. Amongst the Reformed divines Zachary Ursinus and Caspar Olevianus had done the same. But when Piscator broached this tenet in his Commentary on the New Testament, some eminent divines declared it heterodox. Many national synods of the Reformed churches in France were held on account of this doctrine; amongst others that of Gap in 1603. that of Rochelle in 1607. that of Privas in 1612. and that of Tonneins in 1614. The first of these synods sent Joachin Regnaut into Germany to confer with Piscator at Herborn, and, if it were possible, to bring him back to the right way; but his endeavours proved ineffectual. James, King of England, interested himself in these disputes, and strove to calm the troubles they had raised in the Reformed churches; this was, at last, happily effected at a synod held in 1615. at the Isle in the Albigois. The tenet of Piscator still preserved some defenders, the principal of whom, David Pareus, Abraham Scultet, Henry Alting, Rodolphus Goclenius, Matthias Marti-

\* See Mr. Amyen's Collection, intituled, *Tous les synodes des Eglises Réformées de France.*

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nis, Lewis Groccius, Henry Hammond, Thomas Gataker, and amongst the French divines John Cameron, David Blondel, Lewis Cappel, David Tilenus, and many others.

The disputes on Predestination and Grace, which the decrees of the synod of Dordrecht seemed to have perfectly silenced, were again renewed in the celebrated university of Saumur, on account of Moses Amyrault\*, a very distinguished divine of that university, who had adopted the doctrine of Cameron, on the subject, of universal or hypothetical grace, or, as they termed it, objective. Two of Amyrault's colleagues of equal reputation with himself, Joshua Place and Lewis Cappel, embraced the same opinion. This doctrine, which appeared to be a kind of medium between that which was determined by the synod of Dordrecht, and the tenets of Arminius, did not, in fact, greatly differ from the first. Notwithstanding, Amyrault and his party were soon accused by many of their brethren of introducing dangerous novelties. Peter Moulin, a man who had lived and acquired much reputation, was the first who laid this accusation to their charge.

In the synod of Alençon, held in 1637. Amyrault was very near being condemned; but he defended himself in so eloquent and masterly a manner that he was dismissed with honour. The same synod enjoined silence for the future, on these matters. But the synod of Charenton, in 1645. permitted Amyrault to defend himself against all foreign opposers. Many of the Reformed clergy of France afterwards declared themselves, publicly, of the sentiments of Amyrault; amongst them were Paul Testard, John Daille, David Blondel, John Mestrisat, Alexander

\* See Bayle Dict. on the article Amyrault, and likewise on that of Cameron.

Morus,

Morus, and John Claude. These disputes were, in length of time, quite forgot.

Joshua de la Place, a colleague of Amyrault in the university of Saumur, a divine highly esteemed for his piety, moderation, wisdom, and learning, gave rise to a new controversy, on account of a thesis, which he supported in 1640. on the state of Fallen Man before the Redemption. It was affirmed, that he entirely destroyed the imputation of Adam's transgression, which caused Anthony Garissole, a divine of Montauban, to condemn the doctrine of la Place, at the national synod held at Charenton, in 1645. Amyrault, though he was himself of the opinion of the Reformed churches on this subject, yet did not fail to take the part of his friend by shewing that if he did depart from the received doctrine, it was in a manner that could not be of any consequence. The synod, however, rejected and condemned the supposed opinion of la Place. This determination was differently received in the provincial synods, some of which praised and approved it; others again thought they ought to suspend their judgment, and refer the affair to the next national synod. The clergy were not better agreed amongst themselves on this subject. La Place having in vain waited more than ten years for the convocation of a new synod, took, at last upon himself his own defence, and published a new thesis on the imputation of the sin of Adam, wherein he endeavoured to shew, that his true opinion was not condemned by the decree of the synod of Charenton, as he denied only the immediate and not the mediate imputation of Adam's transgression. This did not prevent the attacks of Andrew Rivet, Samuel des Marets, Francis Turretin, and others; but he had also some able apologists and defenders.

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These disputes brought the <sup>a</sup> flourishing university of Saumur into great discredit, particularly amongst the Swiss divines; and their prejudices were heightened on account of Lewis Cappel, divinity and Hebrew professor at Saumur, who publicly advanced that the Hebrew letters of the Old Testament were borrowed from the Chaldeans after the captivity of Babylon. The Jews, before that time, according to his opinion, made use of those letters which we call Samaritan. He denied also that vowel points were known to the sacred authors, being added a long time after, by the Masorites. The Reformed cantons perceiving that these opinions were likely to gain ground amongst the Swiss divines, thought proper to prescribe these novelties by a new symbolical work. John Henry Hottinger was employed <sup>b</sup> to compose this work, which was published in 1674. under the title of *Formula Consensus Helvetica*. All the Reformed of Swisserland received the Consensus, and those who had any appointments either in the churches or universities, were ordered to sign it. This subscription was exacted with all the rigour imaginable; but in length of time these troubles were, in a great measure, appeased.

Before we conclude this article we must not forget to mention pajonism, though the immature death of it's author, and the calamities which the Reformed church in France experienced about the same time, did not permit this controversy to continue very long. Claude Pajon, minister at Orleans, was a clergyman of great merit, uncommon

<sup>a</sup> There are a great many authors who may be consulted on this subject. Among whom are Leusden, in his *Philologus Hebræus*, and Prideaux's *Histoire des Juifs*, vol. ii. p. 162—195.

<sup>b</sup> See Heidegger, in the life of him, p. 97, and Burnet's travels, p. 155.

learning,

learning, and exquisite judgment. The works which he published in defence of the Protestant church gained him the highest reputation. He supported some particular opinions on the doctrine of grace, advancing that the operation of the Holy Spirit, by which man is converted, and brought to a saving knowledge of God in Jesus Christ, is not an immediate operation on the faculties of the soul itself, but only a mediate one, acting by the word of God, which instructs, convinces, and determines the mind to good. He did not believe that the faculties of the soul were wholly destroyed by the sin of Adam, or that man was absolutely incapable of healing his spiritual evils, or recovering the original rectitude of his soul, by the help of divine truths, clearly proposed to him, and established on the most invincible arguments. This divine could not conceive that God could act otherwise by a reasonable creature like man. Mr. Pajon did not publish any works in support of his doctrine; and if he wrote any on these matters, they have never yet appeared. Notwithstanding this, two very celebrated divines, Peter Jurieu and Melchior Leydekker, attacked him with great warmth, and the affair was brought before some provincial synods of France. In Holland they took every precaution to prevent the progress of opinions so directly contrary to the synod of Dordrecht. But in a very short time this controversy was wholly dropped.

## A R T I C L E XII.

Of the STATE of the CHURCH in ENGLAND.

**D**URING the reign of Elizabeth, in other respects very glorious and happy for the nation, the English church was greatly disturbed by

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the schism of the Puritans, and the disputes which arose from thence. James I. formerly King of Scotland, succeeding Elizabeth, every one expected that the party of the Puritans would now become very powerful, as the new Monarch, born in Scotland, had been brought up and educated amongst them. But, however, their hopes, reasonable as they were, of finding a protector in him, were utterly disappointed. They might, indeed, have remarked, that even whilst he was only King of Scotland, he did not express much inclination to them; which some amongst them, more particularly attentive to his conduct, had long perceived. Immediately upon his accession to the throne of England, he openly testified his entire approbation of the constitution of the English church, and his dislike to the discipline of the Puritans. He, indeed, caused to be held at Hampton-Court, in 1604. a conference between the divines of both parties, at which he himself was present, and where the cause of the English church prevailed. From this time he became so great a favourer of episcopal government, that he re-established it in Scotland, from whence it had been banished ever since the Reformation. James was entirely actuated in this affair by his ruling passion, the desire of supreme authority, which he perceived the constitution of the Puritan church did not favour.

Charles I. succeeded his father in 1625. and followed his example; nay, even carried his severity beyond what James had done. His great attention during the whole course of his reign, was employed to settle the episcopal church of England on the same footing it had been established by the laws of the kingdom about sixty years before. He likewise succeeded in what his father had begun, by forcing the Scots to receive bishops. In this he principally followed the advice of William

liam Laud, then Bishop of London, and afterwards Archbishop of Canterbury. This prelate was possessed of many great talents and excellent qualities; notwithstanding which he was very superstitious, and so extravagant an admirer of antiquity, that he conceived an utter aversion to the ceremonies of the Puritans. Add to that, he was so fixed in any design he had once formed, that he spared nothing for it's execution. His design was to destroy the Puritans; for which end he sometimes caused them to be treated with the greatest indignities, and in a manner contrary to the laws of the kingdom. The Puritans being, at length, exasperated by this treatment, united themselves for their common defence, and formed a party, which, at length, prevailed. The Archbishop was then, in his turn, persecuted, and after being accused of capital crimes, was juridically condemned, and lost his life on a scaffold.

The Puritans, from the year 1633. had given rise to many disputes, principally on the sanctification of the Sabbath, and on predestination. Those who were of different sentiments, maintained them with great warmth. But whilst the minds of the people were taken up with these disputes, there arose one of much greater importance, between the King and the parliament. The limitation of the royal authority, and the liberties of the people, were the subjects of this dispute. Much the greatest part of the Bishops, and their adherents, were attached to the King's interest, whilst that of the people was maintained by the Puritans and their ministers, who, actuated by a spirit of enthusiasm, carried things to a most fatal length. The preachers, in their sermons, animated the people against the King, and solicited them to revolt. They, at length, took arms, and a war broke out, as fatal to the church

as it was to the King and people. The Puritans of England, uniting with those of Scotland, became the masters, and abolished episcopacy in the two kingdoms. They likewise annulled the liturgy, and all the worship of the English church, depriving those of their employments, who refused to submit to these regulations. At length, after some battles, they seized the King, threw him into prison, juridically proceeded against him, and committed the most detestable of actions by condemning him to death.

It is commonly supposed, and most historians have affirmed, that the principal authors of this cruel paricide of Charles I. were of the sect of Independants. They certainly are right, if by them they mean the civil Independants, or those who were desirous of abolishing the monarchical government of England, and introducing the republican. Without doubt they were the authors and executors of this crime; but the rest of the nation were unconcerned in it, even the Puritans, or Independant ecclesiastics. Of this we have incontestable proofs. The sect called Independants came from the Low Countries, and took it's rise from Robert Brown, who had several followers, by some called Brownists, and likewise Separatists, on account of their opinions. These sectarists were divided into many parties, and became great enemies to each other. John Robinson, chief of the Separatists of Leyden, in order to shun the inconveniences into which the Separatists of the Low Countries had fallen, formed a new church or assembly, to which he gave the name of Independant; and justified the giving it that name, by saying, "That every private assembly, duly instituted, and well regulated, forms one entire and perfect church, united in all it's parts, and which, being independant of any  
" other

“ other church, acknowledges no authority but  
 “ that of Jesus Christ.” Those amongst the Separatists, who adopted the principles of Robinson, were much more favourably disposed to the English church than were any others of that sect. They did not reject her communion, at least so far as regarded the doctrine and liturgy; though they disapproved of her discipline, and the manner of her administering the sacrament. This assembly of Independants was originally formed in the Low Countries, and took its name in 1610. From thence it sent out a colony in 1630. for that part of America called New England; which colony was afterwards joined by several English men, who fled to that place to avoid the persecution of the episcopal party. But the authority of the Bishops in England being very much decreased, the Independants ventured to introduce themselves into that country about the year 1640. and in a short time so gained upon the minds of the people, that this party became very numerous. It is certain that Cromwell greatly respected them; but after his death finding themselves less esteemed, and their numbers daily decreasing, they asked and obtained leave under the reign of William III. to join themselves to the ecclesiastical communion of the other Puritans, or Presbyterians. Oliver Cromwell, whom we have just now mentioned, after the death of King Charles, became master of England, and enjoyed more absolute authority than any English Monarch had before possessed. He would not accept the title of King, which he himself had rendered so hateful to the people, but contented himself with that of Protector. His power entirely depended on the troops who were at his devotion. During his government all things were in the disposal of the Puritans and Presbyterians,

rians, who severely returned to the church of England party the ill treatment they had formerly suffered from them. The state of religion in England was, at this time, truly deplorable. The zeal and devotion of the Puritans degenerated by degrees into the most ridiculous enthusiasm. Many amongst them pretended to act by inspiration from heaven; the greatest part of whom were knaves and villains, wretches capable, and even guilty, of the most atrocious crimes. They acted by that strange and impious principle, that every thing is lawful to those who are destined to any great work, particularly in the time of any extraordinary revolutions in a state. The sect called Ranters amongst the Presbyterians, were very famous. They gave themselves up to the most pernicious effects of enthusiasm; and many amongst them daily expected the coming of our Saviour to found a new kingdom on earth, which they called the Fifth Monarchy. Several of those who were desirous of destroying the monarchical power, and making England a republic, rejected all revealed religion, and openly professed deism. Others expected, and sought for, a new revelation more complete and satisfactory, for which reason they were called Seekers. The history of these times mention likewise the Muggletonians and Antinomians. But these sects differ very little from each other, except in some forms of expression. We shall find occasion, in the course of this work, to speak of the Anabaptists and Quakers, which sects, about this period, arose in England.

To these unhappy times succeeded a sudden revolution both in church and state, by the restoration of Charles II. who, in 1660. was called back to the throne of which his father had been deprived, by the almost united voice of the whole  
British

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British nation. The church of England, which for about twenty years past had suffered the most grievous oppression, and was now approaching to her ruin, by this revolution saw herself in an incredibly short time restored to her ancient splendor, and once more enjoyed prosperity. The Bishops who survived these troubles were restored to their former sees, and they chose, from amongst the clergy, those who appeared most worthy to fill the vacant ones. The churches which had been taken from the different bishoprics were all restored to them; and the ecclesiastical worship and discipline re-established on the same footing it had been under the reign of Elizabeth. It is true, however, that the new King, immediately on his return, treated the Presbyterians with no kind of severity. In the first year of his reign he caused a conference to be held between the most distinguished divines of both parties, hoping by this means to unite them; but this attempt proved unsuccessful, neither party being willing to yield in any thing. The parliament then passed, in 1661. an act, by which the clergy of the church of England were obliged to submit to the laws of the English church, on pain of forfeiture of their places and revenues. Scotland was subject to the same regulations, which were executed with all possible severity. Such was the state of religion in England during the reign of Charles II. the Presbyterians always suffering, sometimes more and sometimes less.

Those who attained to the first dignities in the church, under this Monarch, were all utterly averse to any connexion or communion whatever with the Presbyterians; which, undoubtedly, was the means of preserving the ancient discord between them, and perpetuating an inveterate hatred. Notwithstanding which, any unprejudiced person

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person, who should attentively examine the causes of their disputes and divisions, must acknowledge that they were of very little consequence. Whilst these zealous divines were attacking each other with all possible bitterness, there arose, by degrees, in the same kingdom, a new order of divines\*, who, disregarding these controversies, as being on very trifling subjects, asserted that men should attach themselves to the essence of religion, to that which alone deserves to be called the vivifying seed of the word. This doctrine was proposed and propagated by some celebrated divines of the university of Cambridge, Benjamin Whitchcot, Rodolph Cudworth, John Wilkins, afterwards Bishop of Chester, Henry Morus, and John Worthington, who were, in some sort, preceded by John Hales and William Schillingworth. They were followed by some learned men still more famous, John Tillotson, Edward Stillingfleet, Simon Patrick, William Lloyd, Edward Fowler, Gilbert Burnet, Thomas Tennison, and others, who were, at that time, the principal ornaments of the church of England. The end to which they consecrated all their labours, was the attainment of clear and distinct ideas on divine subjects, calling in the aid of true philosophy to enable them to preach the truths of religion in the most full and perfect manner, to convince men that religion was perfectly agreeable to right reason, and to bring them to the

\* See Bp Burnet's History, vol. i. p. 373. and likewise the life of Tillotson, by Dr. Birch. Edward Fowler, Bishop of Gloucester, one of those Bishops who had really at heart the cause of religion in England, published in 1670. at London, a work intitled "The Principles and Practices of certain moderate Divines of the Church of England, abusively called Latitudinarians, truly represented and defended, in a free discourse between two intimate friends."—There appeared a second edition of this work, 1671. under the new title of "*The Design of Christianity.*"

sincere

sincere love of truth, and the constant and inviolable practice of charity and christian moderation. Giving their due weight to sacred truths, these divines granted to every one the liberty of thinking, speaking, and acting after the dictates of their own consciences; and strongly recommended to them the preservation of this natural privilege. Though they justly valued the constitution of the English church, they never refused, when called upon, to join with the Presbyterians in their form of worship. Episcopacy being re-established, they were desirous that the Presbyterians should be treated as brethren, in the most mild and amicable manner; themselves giving the example, by living in strict friendship with those of the Presbyterians, who were disposed to return it to them. These pious and learned men were of infinite service to the church, by the excellent works they published, and the wise measures they opposed to the enterprises of the church of Rome, which church they thought themselves obliged to oppose, particularly, as it's principles of intoleration rendered it incompatible with every other; but they shewed great indulgence to all other sects, and even frequently made use of their writings. Such a conduct brought upon them the severe censure of all violent persons; who gave them the injurious name of Latitudinarians. And, to confess the truth, some of these great men, or rather their admirers, carried things too far, so as to give some cause for the accusation of remissness alleged against them by their enemies.

However flourishing the Protestant religion might now appear in England, it was on the brink of ruin, by the succession of James II. to the throne, on the death of his brother Charles II. in 1685. This Prince had been, for a long time,  
strictly

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strictly attached to the Roman Catholic religion, which he openly professed. The parliament would willingly have excluded him from the right of succession on that account, but they were prevented by Charles II. James being now seated on the throne, every one expected to see the Roman Catholic religion become the prevailing one in England. The very first steps he took confirmed this expectation. The troubles which two noblemen of the kingdom had endeavoured to excite, being happily calmed, James thought his authority now perfectly established; and that he might securely attempt the execution of his designs. In the beginning of his reign he affected to appear very favourable to the Presbyterians, and did every thing in his power to engage the parliament to annul the acts they had made against them in the preceding reign; hoping by these means to remove the same obstacles out of the way of the Roman Catholics, and gain them free access to the greatest posts and principal dignities, both in church and state. As he took much too violent measures to arrive at his end, treading under foot the fundamental laws of the kingdom, which served as a basis to the liberty of the citizens, the security of the Protestant religion, and the dignity of the English church, by this he excited a storm, which, though long foreseen by sensible people, was concealed from him by his Flatterers, till, at length, it suddenly burst upon him, and he was forced, shamefully, to leave his kingdom in 1688. and to take refuge in France. The kingdom, thus abandoned, was conferred, by parliament and the consent of the nation, on William, Prince of Orange, son-in-law to James. Peace was then restored to England, and the church again established in her former privileges. The Presbyterians obtained the liberty

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liberty they have ever since enjoyed, of exercising their own religion, conformably to the customs of their ancestors.

### A R T I C L E XIII.

Of ENTHUSIASTS, FANATICS, SEPARATISTS,  
and particularly QUAKERS.

**N**O age of the church, since the birth of Christ, produced so many enthusiasts and fanatics as the present. Notwithstanding the light that had been spread, first on learning, and afterwards on religion; notwithstanding the care that had been taken to restore this religion to it's primitive purity; notwithstanding the indefatigable pains of the illustrious Reformers, and their pious disciples, who had preached the truths of salvation in a manner the most likely to work that conviction which is the immediate effect of knowledge; there were many men, who, pretending to be wiser than others, and unwilling to confine themselves within the bounds prescribed by reason and religion, sought for new and by-ways, into which they rushed, and soon lost themselves in a most surprising manner. During these times, in which the fate of the church was still uncertain, on account of the danger to which it was still exposed, those whose imaginations were the most heated, suffered themselves to be intirely governed by it's workings, and too easily believing what they desired, persuaded themselves that they were inspired, and instructed by the Holy Spirit of what would afterwards happen, and of those deliverances which God would grant to his oppressed church; they foretold that these deliverances would be effected in the most glorious manner, and accompanied with the intire destruction of all

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all the enemies of religion. The names and writings of these pretended prophets<sup>a</sup> have been long since buried in oblivion. The memories of Christophilus Kottirus, a Silesian, Christiana Poniowski, a Bohemian, and Nicholas Drabicius, a Moravian, were preserved for some little time, but these would have been less known, if they had not been praised by a man who was at that time much esteemed for his learning and piety, John Amos Comenius. The hopes of those who were disposed to give credit to their predictions, after having been for some time extinguished, were again revived for some time after the death of Charles VI. But the event produced the effect it will always produce, the proving that nothing is more vain, nor chimerical, than the prophecies of the latter times.

Others, not presuming to aim at revelations, were strangely led astray, by reading the writings of some of the ancient mystics, and still more by those of Theophrastus Paracelsus, and other philosophers of the hermetical order. They made use of all the notions, and obscure expressions, they found in these ænigmatical works, in the explanation of the holy truths of our religion; and they afterwards went so far as to pretend to have visions and divine revelations. Those who called themselves the brethren of the Red-Cross, are reckoned amongst the number of these people; but, although this name is mentioned in many writings, as the name of a real Fraternity; yet we have not the least doubt that the notion of this brotherhood was only an ingenious fiction, by which some able men chose to represent the turn of thinking, and manner of expression, in that century.

<sup>a</sup> See a full account of these Enthusiasts in Mr. Arnold's *Histoire des Hérésies*, part iii. chap. ix.

James Böhm, a shoemaker at Gorlitz, was the most famous of these mystics. He published many works, in all of which an affected obscurity prevails, together with the most striking enthusiasm. Notwithstanding the numberless errors that every intelligent reader must remark on the writings of Böhm, yet all those who judge impartially are obliged to allow, that the author was a man of sincere piety, and who proposed to himself the most laudable views in the composition and publication of his works. This, undoubtedly, was the reason that numbers of people became very fond of his writings, and endeavoured to propagate his opinions. The most celebrated amongst these were Balthasar Walther, John Lewis, Lewis Giftheil, Abraham de Franckenberg, and John Theodore de Ischesch, gentlemen of Silesia; John Angel Wenderhagen, Christian Hoburg, Paul Falgenhauer, and Quirinus Kulhmann, whose opinions were not, however, entirely the same. Kulhmann made a very tragical end, being burned at Moscow. We have not room here to give an account of the other Fanatics, which, at this time, did such infinite prejudice to Christianity.

In England, about the middle of this century, there sprung up a new sect of fanatics known by the name of Quakers. This word signifies Tremblers; and they were so called from the agitation and trembling of the bodies of those who spoke in public. Some authors give other reasons for the appellation. George Fox, a shoemaker by profession, gave rise to this sect; he was a man of a very turbulent spirit, and who believed that he was always filled with the Divinity. In 1647. being then twenty-three years of age, he proposed his doctrine on the inward light of God in man, by the guidance of which they were

to be intirely ruled. He went about preaching this doctrine in many provinces of the kingdom. He made, in a very little time, a considerable number of followers; and in the troublesome times of Charles I. his party so much increased, that they would not be kept in any bounds, but dared to interrupt the public worship, and furiously attack those who celebrated it. These attempts did not pass with impunity; Fox, and some of his adherents, were taken up and punished. The order that Cromwell re-established in the state, and which he maintained with the utmost severity, repressed the impetuosity of these mad-men, who, under the pretence of obeying the Spirit, disregarded all laws, both divine and human. He found it necessary to lay aside all lenity, and inflicted the heaviest punishments, which these fanatics endured with great fortitude. Numbers of them perished in prison through their obstinacy and extravagancies. Cromwell, though he was a great favourer of all sects, formed a design of extirpating intirely these; but he found their numbers and power too great, which obliged him to content himself with bringing them into some order.

The fury of the Quakers was softened by degrees, and under the reign of Charles there was no subject of complaint against them. It then became easy for them to give some appearance of a system to their divinity, a form to their church discipline, and some rules for their conduct. This was done with success by two famous men amongst them, Robert Barclay and William Penn; the latter, being invested by the government, with a right to a large province in North America, went there, and established colonies, and gave the name of Pennsylvania to the country. King Charles, however, was not well disposed towards them, as  
they

they refused to take an oath on any subject or occasion whatever; and their manners, so different from the rest of the world, forbid all intercourse of society. Upon these accounts they frequently experienced very severe treatment during the course of this reign, and even their assemblies were prohibited. But the mildness, the patience, and the moderation, which they expressed on their trials, conciliated the minds of men in their favour, and engaged the Monarch to alter his sentiments with regard to them. Things remained on the same footing during the short reign of James II. The toleration which this Prince affected to grant to all religions, reached even to the Quakers; and William Penn, their chief, seemed to possess no small share of James's esteem. Those who carefully study the true doctrine of the Quakers, will soon perceive how much they are beholden to the mystics of the earliest times. Barclay and Penn took great pains to give the materials collected from these sources, a more specious appearance. This they successfully effected. The first and principal tenet of their divinity\*, and that

\* Robert Barclay was the most celebrated teacher the Quakers ever had; it was he who gave the clearest account of their religious opinions. He gained great reputation by several works he published, but more particularly by the following: *Catechismus, sive confessio fidei*, Amst. 1675. in 8vo. *Theses Theologicæ*, Amst. the same year; and *Apologia Theologiæ vere Christianæ*, Amst. 1676. This last work has been translated into several languages. Consult also William Penn and George Whitehead, who jointly wrote and published, *The Christian-Quaker, and his divine testimony vindicated by scripture, Reason, and Authority*, against the injurious attempts that have been lately made by several adversaries, London, 1674. in folio. The French authors who have wrote on this subject are, Arnold, ub. sup. Walch, lib. cit.

that from which all the others are derived, is, that men possess an innate ray of divine light and wisdom independent of any faculties of the soul. This light brings them to God, and to eternal salvation, provided that the soul, conquering all carnal affections, and getting the better of the tyrannical empire of the senses, give herself up to the guidance of the divinity that dwells within her, and readily receives those instructions which this inward voice offers to her. While they thus extol this heavenly light, they as much depreciate the authority and use of sacred scripture, which they call a dead letter, of no other use to man than as it incites him to seek and reverence this light which dwells within him. The doctrine of the Trinity acknowledging three persons, distinct one from the other, in one and the same essence, is, in their opinion, a thing equally contrary to right reason and scripture<sup>a</sup>. They allow that the sin of Adam was transmitted to his posterity, and it came from the evil spirit, who leads men to the practice of vice and iniquity; but they add, that this seed is altogether stifled, when the divine light produces in men all it's glorious effects, and which, by different degrees, brings them, at last,

part iii. p. 995, &c. Weisman, Hist. Eccl. sect. xvii. p. 829, &c. and Mosheim, ub. sup. p. 711, &c. Among the Scotch authors you may consult John Brown, who wrote Quakerism the path-way to Paganism, or a View of the Quaker's Religion, Edinburgh, 1678. in 4to. chiefly to confute Barclay.

<sup>a</sup> Consult a volume in quarto, printed in London in 1668, and intitled, Wilhelmi Penni, the sandy foundation shaken; or those so generally believed and applauded doctrines of three distinct and separate persons in one God; the impossibility of God's pardoning sinners without a plenary satisfaction, and the justification by an imputative righteousness.

to the height of perfection. They attribute to our Saviour a double body; the one celestial and spiritual, which he brought from heaven; the other terrestrial which he received from Mary his mother, and in which he made his appearance in the world. They agree, that he was crucified for us, and that the chief advantage we receive from this instance of goodness, arises from it's enabling us more easily to gain the heavenly light, and rendering it, when gained, more efficacious. Some among them allow no other Christ than an inward Christ, whom they indeed, do not at all distinguish from the interior light; they admit of no other crucifixion than that which is made in the human soul. Nay, there are some to be found, who convert the whole history of our Saviour, related in the Evangelists, into a pure allegory, representing the operations of the inward Christ on our souls. We may easily judge then, how widely their doctrine must differ from our's, with regard to the satisfaction of Christ, the justification of believers in the sight of God, the faith by which they embrace these benefits, and regeneration.

The Quakers, thus making every thing depend on the light within them, must necessarily hold the use of the sacraments in very little estimation. They do not think that any other baptism is necessary than the inward baptism, which, indeed, does not at all differ from the interior light itself. Their notions of the holy communion are much the same. The ceremonies our Saviour made use of at the institution of this sacred feast, appear to them only as the shadow of that spiritual feast which every man enjoys within himself. This true feast is no other than a possession of the inward light, which nourishes, for-

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tifies, recruits, and ravishes, with unspeakable delights. To those who have this inestimable advantage in possession, all the outward symbols become useless. These sectarists do not hold all public worship in contempt, though they do not confine the exercise of it to any particular time or place, or establish ministers to celebrate it; Things which, according to them, depend on the Spirit of God, who warns men, and instructs them in his will: The faithful then, who are thus led by the divine Spirit, without any distinction of sex or age, may speak in the public assemblies. It is true, they have restrained this permission originally universal, to those who have given sufficient proofs of their spiritual perfection. And, though they have no ministers called and ordained to this holy office, yet they have, in their large assemblies some persons appointed, (in case no one should happen to be inspired) to propose some useful doctrine to the people, and to instruct them in their duty, so that the assembly may not break up without having any thing done.

Thus the very foundation and essence of the religion of the Quakers consists in this doctrine of the inward light; though they allow that a man cannot possess this light, unless he mortifies the flesh, and weakens the power of the senses; upon which account they advise the people carefully to shun all that flatters the affections, and that may produce pleasing sensations; or, at least, they would have them use precautions, and a great degree of moderation, in the pursuit of them. They are very ready to satisfy, as much as is in their power, all the demands of justice and charity, when their particular customs and manners do not oppose them. They would think it sinful to give people of high rank any flattering

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ing titles, or even those polite speeches which custom has introduced. They never make any outward demonstrations of regard or respect, either by bending the body, or pulling off the hat. They retrench every superfluity in their dress, and never wear any ornament. They refuse to confirm the truth by an oath, even before lawful magistrates. They never go to law, or take upon themselves any office of society whatever. They look upon it as unlawful to resist evil when it is done to them, to go to war, or to fight on any occasion. We are, however, assured, that by degrees they are come off of many particular customs, and approach nearer, in their manners, to the custom of the world.

### A R T I C L E XIV.

Of the SECT of the MEMNONITES, or  
ANABAPTISTS.

**T**HE Anabaptists, at first, joined ferocity to enthusiasm, and committed, without remorse, the most criminal excesses: the history of their proceedings is filled with the dreadful catastrophes which they gave rise to. But, from about the middle of the same century, particularly when Mennon Simonis acquired some authority amongst them, they began to change their manners and opinions, so that at last they renounced their former odious extravagancies. Their posterity followed this good example, and the conduct of the Anabaptists, dispersed in great numbers in the low countries, Germany, Swisser-

\* The best history of the later Anabaptists is to be met with in the *Annales Anabaptistici*, by John Henry Ott, printed at Bale in 4to, in 1672. Consult also Arnold, Weismann, and Herm. Schyn, *Hist. Menn. plenior deductio*.

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land, Moravia, England, Hungary, and Prussia, is wholly irreproachable. The Princes and Magistrates of the countries where the Mennonites are principally settled, have borne witness to their probity, the innocence of their lives, and the purity of their manners. But even this could not blot out the memory of their former violences, and they frequently felt the heavy effects of the severe laws made formerly against them, and were exposed for a long time to treatment they did not at all deserve. At length, they had justice done them, and tranquilly enjoyed the protection of the laws. Those who are desirous of informing themselves of their true doctrine, may consult the confessions of faith which they have published at different times.

After the death of Menno the Anabaptists were divided into different, and, according to some authors, very numerous sects. But other authors of the first credit amongst them assure us, that the Mennonites are distinguished only by four different names; namely, the Waterlanders, so called from a country in North-Holland, which they inhabit; the Vlamingens, or Flemings; the Frisons; and the Germans. They add, that their names do not import any difference in their faith or practice; but only express the places where they sojourn. The three last, in 1630. entered into a strict bond of friendship, and, together published a confession of faith in 1649. The Flemings and Germans confirmed this agreement, and the acts of this ratification were published at Fleetinguen in 1666. All the difference in the assemblies of the Mennonites, as we may find by consulting the authors who have mentioned them, consists only in exterior ceremonies and customs; such as excommunication,

cation, the washing of the feet, and in the different manner of explaining the doctrine of the incarnation. But it is not necessary to enter here into longer details on this subject.

At present the city of Amsterdam is the principal seat, and, as it were, the metropolis of the ecclesiastical republic of the Mennonites, where they are divided into three assemblies or churches. The first is that of the ancient Frisians, which we have already mentioned; the second bears the name of Galenical, from Galen Abraham, a physician, and minister of the Mennonite church at Amsterdam. Those who belong to this sect deny the eternal divinity of the Son of God, justification, and sanctification by the blood of Jesus Christ, and the existence of a visible Christian church on earth. The members of the third of these assemblies are called Apostolics, from their chief Samuel Apostool, likewise a physician, and minister to their church at Amsterdam. All these churches are very numerous. Though they are thus divided amongst themselves, with respect to some fundamental truths, yet those of the Mennonites, who are friends to peace and spiritual union, hope still to see the time come, when all these divisions shall intirely cease.

## A R T I C L E XV.

Of the SECT of the UNITARIANS, or ANTI-TRINITARIANS.

THE Unitarians settled themselves first in Poland. From the time of Faustus Socin, that is, towards the end of the sixteenth century, and the beginning of the seventeenth, their churches became extremely flourishing. The university of Racow contributed greatly to this

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success; its fame was, at that time, so very high as even to bring numbers of Roman Catholic students to frequent it. The most celebrated amongst their professors were Valentin Smalcus, John Crellius, Martin Ruarus, Joachim Stegmann, Christophilus Ostorodus, Jonas Schlichting, Stanislaus and Christophilus Lubienetski; and many others of great reputation whom we shall not mention. But about the year 1630. the prosperity of the Unitarians began to diminish; and, at length, had a very severe fall. This was occasioned in the year 1638. by the imprudence of some Socinian students at Racow, who broke a crucifix to pieces with stones. The senate of the kingdom of Poland took cognizance of this, and caused the Academy to be levelled with the ground; their church to be shut, and their printing-presses to be destroyed. All those who had employments, either in the church or university, were banished. The Unitarians were then obliged to resort to Luccau, where they had another university, attended by some of their most famous men, and which greatly increased in fame after the demolition of that at Racow. But this university did not long enjoy its prosperity, the lord of the place giving it no encouragement; they had many others less considerable, but their ruin was also very near. The Socinian congregations had a great share in the sufferings of Poland, from the war of the Cossacks\*. The wars which Poland waged against Russia and Sweden were not less detrimental to them. In the last of these wars they were accused of having conspired against the state, upon which the diet assembled at Warsaw in 1658.

\* See Stanislaus Lubienetzki Hist. Reform. Polan. Lib. iii. c. 17.

passed

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passed a decree, commanding all the Socinians in Poland to leave the kingdom in such a space of time, on pain of death. The renewal of this edict in 1661, intirely extirpated this sect out of a kingdom where once it had been so extremely flourishing.

We saw in the history of the preceding century, that Transilvania had not been less favourable to the Unitarians, and that they had acquired so much power in that country as to become the national church. They had, at that time, three very famous men amongst them, George Blandratus, Francis Davidis, George Enjedin, and John Somer. The Socinian churches in Transilvania had superintendants, or bishops, of whom Davidis was the first. He was succeeded by Enjeden; and Enjeden also by others. But, in length of time, these churches also met with dreadful disasters. Many of the Polish exiles fled into Transilvania, not doubting but that they should there find a sure asylum. This change, however, brought no alleviance to their sufferings. After having experienced the most incredible fatigues in their journey, they, most of them, miserably perished either by famine, or the ravages of a pestilence. The sect of Unitarians, however, by means of some privileges formerly obtained, supported themselves in Transilvania as well as they could, but did not produce, on any subject, writings that deserved the least notice. The poison of Socinianism was not confined to Poland and Transilvania; it rapidly spread by means of the works published in these countries, and carried into Germany. From the reading of these books Ernest Sonerus, a professor of physic and natural philosophy at Altorft, became greatly attached to the doctrine of Socin,

made

made many disciples, and, amongst the rest, John Crellius.

Germany was, at one time, greatly infected with this contagion, produced many Socinians, some of whom went afterwards into Poland, and acquired very great reputation, both by their lectures and their writings. Besides Crellius, we may mention Christophilus Ostorodus, John Volkelius, Valentin Smalcus of Saxe-Gotha, Martin Ruarus of Holstein, Christian Franeker, Joachim and Christophilus Stegmann, brothers, of the marche of Brandenburg, and John Lewis of Wolzogen, an Austrian Baron. When the Unitarians were banished Poland, they spread themselves every where. Some chose for their retreat Prussian Brandenburg, hoping to meet with the protection of Prince Bogislaus Radziwill, the governor of that province, who had many Socinians at his court. The elector Frederic William was not averse to grant to the Socinians the protection they asked; but the states of Prussia opposed it, and even insisted, that they should not be allowed the right of hospitality. The Elector, however, condescended to tolerate them for some time. Others again, amongst whom were many gentlemen, and clergymen in great numbers, went into Silesia, and there gained access to the favour of George Duke of Brieg. They stayed for some time at Creutzbourg, a city of that Duchy, where the clergy, the magistrates, and citizens, shewed them many marks of esteem. In the marche of Brandenburg, the grand Elector gave the Socinians a small territory, and all the protection they could desire. This wise Prince hoped, that if this small number of people were treated with proper moderation, they would soon join the Protestant church. The event answered

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swered his expectation. In the history of Lubienetzki, a great and serviceable friend to the party, we find what difficulties the other exiles met with in their attempts to settle in the different countries in Germany.

In the preceding century the Unitarians wanted to fix themselves in the Low Countries. Christophilus Ostorodus and Andrew Vojdovius came with a design to settle there; but as soon as they arrived, they were juridically proceeded against, and their books publicly burned. This soon obliged them to retire.

In 1642. Volkelius's book on true religion was, by order of the magistrate, thrown into the flames.

In 1653. the States-General made a law to prohibit the publication of Socinian books, or the holding of Socinian assemblies. Notwithstanding this order, Andrew Wissowatius printed, at Amsterdam, in 1656. (though it was not published under this title) his famous library of the Polish brethren, in which he collected together the best writings of the principal authors of the party. From that time the Socinians lay concealed amongst the different sects of the Mennonites. The magistrates even permitted them to live quietly, but would not allow them the exercise of their religion.

England was not without her share in the troubles caused by the Unitarians. About the middle of this century, John Bidell<sup>a</sup> publicly professed Arianism, and in many different treatises

<sup>a</sup> In the first collection of the different tracts of the Socinians, written in English, and published at London, 1691. in 4to. See a piece intitled, A short Account of the Life of John Bidell. There have been two or three collections made of these writings.

attacked

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attacked the doctrine of the Trinity; but he was not permitted to do this with impunity. During the violence of the civil wars, and when the kingdom was under the government of Cromwell, he was often thrown into prison, and suffered to remain there for a long time. More than once they were upon the point of putting him to death, in consequence of a law made in 1648. against the Anti-Trinitarians. At length, when Charles II. ascended the throne of his ancestors, Bidell was set at liberty, but he died very soon after. Almost all the Unitarians in England have followed the principles and method of Bidell. Under the reign of William III. their writings did infinite prejudice. They differed in many respects from the opinions of Faustus Socin, and differed a little from those of Bidell. Thomas Emlyn was esteemed the most able man of the party; he published many different works, but most of them without his name. We may mention also many others, particularly William Whiston, famous for the great number of works which he published, and for the strange paradoxes which he advanced. There were many other English divines, who lived in the communion of the national church, and were even advanced to some of the first preferments, who dared openly to support Arianism, and to defend it by their writings, notwithstanding the severity of the laws was frequently renewed against this heresy.

### A R T I C L E XVI.

OF JEWISH IMPOSTORS, and DOCTORS of the same NATION.

**T**HE Jews of the seventeenth century, were again deceived, as they had been in the two preceding centuries, by the famous imposture

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ture of a Jew at Smyrna, named Sabbathai Levi, who called himself the Messiah ; and also by that of another Jew at Gaza, named Nathan Levi, who wanted to pass for Elias, or the forerunner of the Messiah. Words cannot express the artifices these deceivers made use of to impose on this miserable nation, the boldness of their proceedings, and the number of those whom credulity led after him. Sabbathai boasted that he would dethrone the Sultan, and destroy his empire ; but he was taken up by the Turks in 1666. put into irons, and brought to Adrianople, where the emperor then was. Being asked whether he was the King of the Jews, he protested that he never had been guilty of treason, and that he was only a simple teacher of the law. The Emperor commanded a sabre to be brought to take away his life. The impostor, seized with fear, abjured Judaism, and embraced the religion of Mohammed. In 1682. there appeared another false Messiah named Mordechai, a German by nation, who led a very austere life, vehemently reproved all vice, and pretended to have secret communications with the Deity. He acquired considerable fame amongst his countrymen, but he soon after disappeared, and was never more mentioned.

The Jews had also amongst them many very learned men, who did them great honour. Amongst others Manasseh Ben Israel, Leo de Modena, Isaac Athias, and Isaac Orobio, who is well known to us on account of his conference with Limborch. Benedict Spinoza, a Jew by birth, produced a new system of Atheism, and Uriel à Costa, of the same nation, professed Deism.

## ARTICLE

## A R T I C L E XVII.

Of the STATE of SCIENCES and LITERATURE  
in this CENTURY.

**N**EVER was there a time in which so many learned men appeared, as in the seventeenth century; all the sciences, and every branch of learning, were very considerably improved. The things they particularly applied themselves to, and brought, if not to their intire perfection, at least to a great degree of superiority, were philosophy and the art of criticism. Their improvement greatly contributed to that of the other sciences, and threw great light on the difficulties in divinity. A new method of philosophing, infinitely preferable to that which had hitherto prevailed in the schools, was introduced by the immortal Des Cartes, who made very considerable discoveries, though he rather pointed out the way to truth, than followed it himself. Peter Gassendi revived the hypotheses of Epicurus and Democritus, clearing them from the impious notions with which they were filled. Astronomy was the fort of Gassendi, and geometry that of Des Cartes. The philosophers of their time were by no means agreed among themselves, until near the end of the century, when Newton and Leibnitz prepared the minds of men for a new revolution. The art of criticism, though, on the whole, greatly beneficial to science, was not always so; as it led men, sometimes, to too severe a discussion and examination of both sacred and profane matters. Those who acquired the most reputation in this way, were Joseph Scaliger, Isaac Casaubon, Hughes Grotius, Gerard John Vossius, Daniel Heinsius, John Frederic Gronovius, Claude

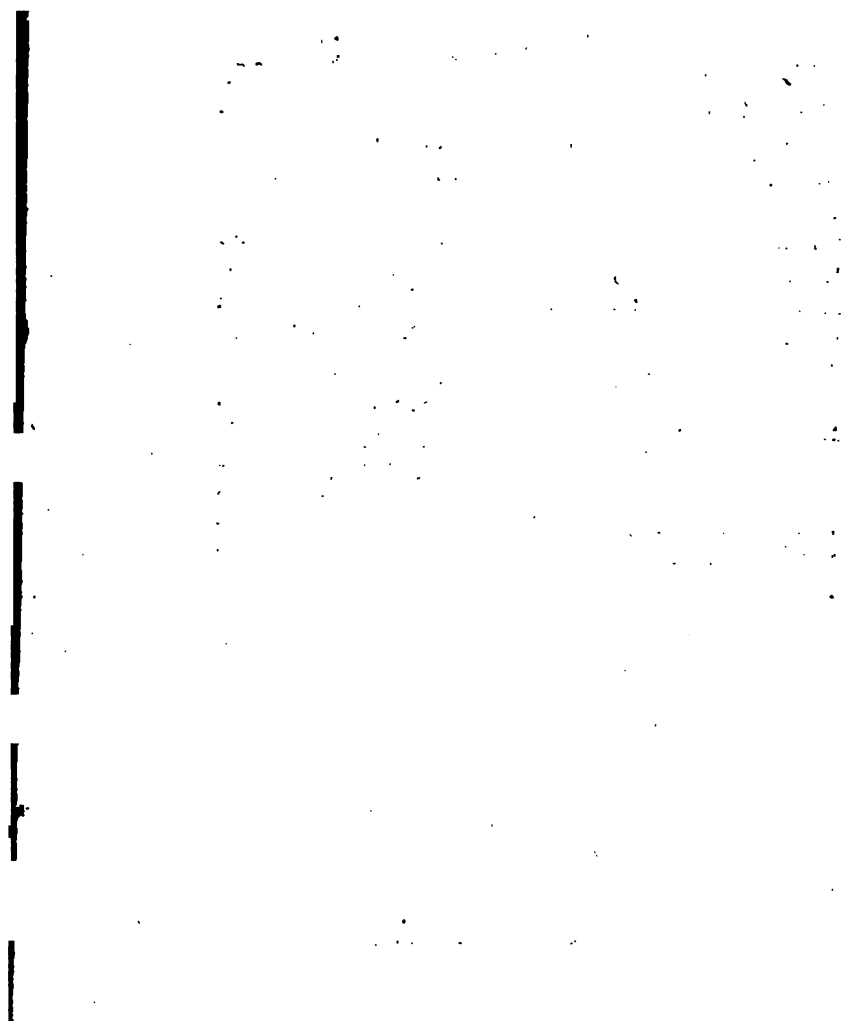
*Hugo*

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Claude Saumaïse, Samuel Bochart, Ezekiel Spanheim, John George Grævius, and many others whom we have not room to mention. Ecclesiastical antiquities were also the object of the inquiries of many very learned men amongst the Roman Catholics, of Cæsar Baronius, Cardinal, and author of the Ecclesiastical Annals, Gabriel de l'Aubespine, Nicholas Rigault, Denys Petau, James Sermond, Peter du Marca; and, amongst the Protestants, of James Godfrey, James Usser, David Blondel, George Calixtus, Edmond Aubertin, John Daillé, John Pearson, Matthew de Larroque, &c. The method of preaching was totally changed, and the eloquence of the pulpit became now suitable to the dignity of the subject treated.

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A P P E N D I X.

G I V I N G

An A C C O U N T

O F T H E

R I S E, P R O G R E S S,

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D I S T I N G U I S H I N G T E N E T S

O F T H E

PEOPLE called METHODISTS.

**A**BOUT the year 1730. several gentlemen, students at the university of Oxford, entered into an agreement to conduct themselves by a particular set of rules, to meet together at certain hours, and to employ those hours in reading the holy scriptures, singing of psalms, and in other pious exercises. A conduct so very different from that of the generality of young men, soon distinguished them, and procured them the name of METHODISTS. The greatest part of this society was intended for, and afterwards took holy orders. Those who made the greatest noise amongst them in future life, and who became the heads of sects were the two Wesleys, brothers, John and Charles, and Mr. George Whitfield.

AN ACCOUNT of Mr. WESLEY, and his SECT.

**I**N 1735. the two Mr. Wesleys, and some of their particular friends, embarked for Georgia, intending to preach the gospel amongst the wild Indians. Their intentions were however defeated; there being, as Mr. Wesley<sup>a</sup> declares, no possibility as yet of instructing the Indians, neither had they as yet found or heard of any Indians on the continent who had the least desire of being instructed. During Mr. Wesley's stay in Georgia he took the care of the church at Savannah; but he was obliged hastily to quit his charge, on account of a prosecution carried on against him by Mr. Williamson, a principal person of the place, for expelling his wife from the holy communion. Mr. Wesley, to use his own words<sup>b</sup>, "Now clearly saw the hour was come for leaving this place, and on Friday, Dec. 2. 1737. he shook off the dust of his feet, and left Georgia, after having preached the gospel (not as he ought, but as he was able) one year and nearly nine months."

Mr. Wesley arrived in town early in the year 1738. and soon after his arrival met with a Moravian teacher, named Peter Bohler, by whom he was clearly convinced that he had no faith, and, consequently, was no Christian. The sum of Bohler's teaching was as follows: "That all mankind are subject to condemnation, being in a state of sin and corruption. That the death of Christ is a sufficient atonement for sin, and his obedience to God's law the only meritorious cause of our acceptance with God. That, by virtue of these, all sinners may be freely justified. That faith in the death and righte-

<sup>a</sup> Journal I. p. 49.

<sup>b</sup> Ibid. p. 52.

“ousness of Christ is the only thing required in  
“order to justification, which faith is the gift of  
“God. That wherever this faith is, the posses-  
“sor thereof is created anew in Christ, that is,  
“made holy in heart and life. That every per-  
“son so renewed, or justified, has a sensible as-  
“surance wrought upon his mind by the Holy  
“Ghost that his sins are forgiven. That all those  
“who are destitute of this witness of the Spirit  
“are entirely void of the saving faith, and un-  
“der the wrath and curse of God.”

Mr. Wesley continued for some time in a very unhappy state of mind, preaching to others what he had not himself: however, at Bohler’s request, he continued seeking the Lord, and, after some months conflict, he obtained that assurance of pardon which he so earnestly desired. He gives the following account of his conversion: “On May 14, 1738. in the evening, I  
“went, very unwillingly, to a society in Alder-  
“gate-Street, where one was reading Luther’s  
“preface to the epistle to the Romans. About  
“a quarter before nine, while he was describing  
“the change which God works in the heart  
“through faith in Christ, I felt my heart strong-  
“ly worked. I felt, I did trust in Christ, Christ  
“alone for salvation; an assurance was given,  
“that he had taken my sins, even mine, and  
“saved me from the law of sin and death.” —  
From this time Mr. Wesley knew he had faith, for he had constant peace, not one uneasy thought: and he had<sup>b</sup> freedom from sin — not one unholy desire.

He soon after went into Germany to visit the Moravian brethren, and returned stedfast in his belief of the doctrines of sudden and instantaneous assurances of pardon and sinless perfection.

<sup>a</sup> Journal III. p. 38.

Ibid. p. 32.

On his return to England he preached these particular notions in most of the churches in and about London. But he rarely preached in the same church more than once; which no one can be the least surprized at, as he himself makes the following declaration<sup>a</sup>: “ Sunday, Feb. 26. I “ preached at six at St. Lawrence’s, at ten at “ St. Katherine’s Creed church, and in the after- “ noon at St. John’s Wapping. I believe it pleas- “ ed God to bless the first sermon most, because “ it gave most offence, being, indeed, an open “ defiance of that mystery of iniquity which “ the world calls *prudence*<sup>b</sup>: grounded on those “ words of St. Paul to the Galatians, *As many “ as desire to make a fair show in the flesh they con- “ strain you to be circumcised, only lest they should suf- “ fer persecution for the cross of Christ.*”

Most of the clergy refusing to grant Mr. Wesley leave to preach in their pulpits, he resolved to follow the example of Mr. Whitfield, and preach in the fields. This he began to do at Bristol, on Sunday, April 1. 1739. reconciling himself to this custom (to which he owns at first he had great scruples) from the example of Christ and his apostles. — Take his own account<sup>c</sup>: “ Saturday March 31. In the evening I reached “ Bristol, and met Mr. Whitfield there. I could “ scarce reconcile myself at first to this strange “ way of preaching in the fields, of which he “ set me an example on Sunday: having been “ all my life, till very lately, so tenacious of “ every point relating to decency and order, that

<sup>a</sup> Journal IV. p. 10.

<sup>b</sup> This declaration does not seem well to agree with the sentiments of him who commands us, *to give no offence in any thing, that the ministry be not blamed.* — 2 Cor. vi. 3.

<sup>c</sup> Journal III. p. 37.

“ I should

“ I should think the saving of souls almost a sin  
 “ if it had not been done in a church. April. 1.  
 “ In the evening, Mr. Whitfield being gone, I  
 “ began expounding our Lord’s sermon on the  
 “ mount (one pretty remarkable precedent of *field*  
 “ *preaching*, I suppose there were churches at that  
 “ time also) to a little society, which was accus-  
 “ tomed to meet once or twice a week in Nicho-  
 “ las-street.” — And, indeed, the effects that fol-  
 lowed Mr. Wesley’s preaching seemed to fall very  
 little short, in his estimation, of those works  
 wrought by our Saviour and his apostles; he  
 cast out devils, he healed diseases, and almost  
 raised the dead. The following relations from  
 his own Journals may serve to convince our  
 readers of the truth of these assertions\*.

“ Thursday, Oct. 25. — I was sent for to one  
 “ at Bristol, who was taken ill the evening be-  
 “ fore. (This fact I will simply relate, so far  
 “ as I was an eye witness of it.) She lay on the  
 “ ground furiously gnashing her teeth, and, af-  
 “ ter a while, roared aloud. It was not easy for  
 “ three or four persons to hold her, especially  
 “ when the name of Jesus was named. We  
 “ prayed; the violence of her symptoms ceased,  
 “ though without a complete deliverance. — In  
 “ the evening being sent for to her again, I was  
 “ unwilling, indeed afraid, to go, thinking it  
 “ would not avail, unless some who were strong  
 “ in faith were to wrestle with God for her. I  
 “ opened my Testament on these words, *I was*  
 “ *afraid, and went and hid my talent in a napkin.* I  
 “ stood reprov’d, and went immediately. She be-  
 “ gan screaming aloud before I came into the room,  
 “ then broke out into a horrid laughter, mixed

\* Journal IV. p. 92.

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“ with

“ with blasphemy grievous to hear. One who,  
 “ from many circumstances, apprehended a pre-  
 “ ternatural agent to be concerned in this, asking,  
 “ How didst thou dare to enter into a Christian?  
 “ Was answered, She is not a Christian, she is  
 “ mine. Q. Dost thou not tremble at the name  
 “ of Jesus? No words followed; she shrunk  
 “ back and trembled exceedingly. Q. Art thou  
 “ not increasing thine own damnation? It was  
 “ faintly answered, Ay, Ay, which was follow-  
 “ ed with cursing and swearing. — My brother  
 “ coming in, she cried out, Preacher, field-  
 “ preacher! I do not love field-preaching!  
 “ This was followed with spitting and all the  
 “ expressions of strong aversion. — We left her  
 “ at twelve, but called again about noon on  
 “ Friday 27. And now it was that God shew-  
 “ ed he heareth the prayer. All her pangs  
 “ ceased in a moment. She was filled with peace,  
 “ and knew that the son of wickedness was de-  
 “ parted from her.

“ Saturday 28\*. I was sent for to King’s-wood  
 “ again, to one of those who had been so ill be-  
 “ fore. A violent rain began just as I set out, so  
 “ that I was thoroughly wet in a few minutes.  
 “ Just at that time the woman (then three miles  
 “ off) cried out, Yonder comes Wesley gallop-  
 “ ing as fast as he can. When I was come, I  
 “ was quite cold and dead, and fitter for sleep  
 “ than prayer. She burst out into a horrid  
 “ laughter, and said, No power! no power!  
 “ no faith! no faith! She is mine. Her soul  
 “ is mine. I love her, and will not let her go.  
 “ We begged of God to increase our faith.  
 “ Mean while her pangs increased more and  
 “ more: so that one would have imagined, by  
 “ the violence of the throes, her body must have

“ been shattered to pieces. One who was clearly convinced this was no natural disorder, said, “ I think Satan is let loose. I fear he will not stop here. And added, I command thee, in the name of the Lord Jesus, to tell if thou hadst commission to torment any other soul. It was immediately answered, I have, — L—y C—r, and S—h J—s, two who lived at some distance, and were then in perfect health. — We took ourselves to prayer again, and ceased not, till she began, about six o’clock, with a clear voice, and composed and chearful look, *Praise God from whom all blessings flow.*”

r. Wesley gives the following remarkable account of a cure wrought on his body \* — “ Friday, May 8, 1741. I found myself much out of order; however, I made shift to preach in the evening. But on Saturday my bodily strength quite failed, so that for several hours I could scarce lift up my head. Sunday 10. I was obliged to lie down most part of the day, being easy only in that posture. Yet, in the evening, my weakness was suspended while I was calling sinners to repentance. But, at our love feast, which followed, besides the pain in my back and head, and the fever which still continued upon me, I began to pray, I was seized with such a cough that I could hardly speak. At the same time came strongly into my mind; *these signs shall follow those who believe.* I called on Jesus aloud to increase my faith, and to confirm the word of his grace. While I was speaking my pain vanished away. The fever left me, my bodily strength returned; and for many weeks I felt neither weak-

\* Journal IV. p. 83.

“ nefs or pain. Unto thee, o Lord! do I give  
“ thanks.”

Another instance of the like kind we meet with in journal vi. p. 125. “Monday, March 17, 1746. “ I took my leave of Newcastle, and set out with “ Mr. Downes, and Mr. Shepherd. But when “ we came to Smeton, Mr. Downes was so ill “ that he could go no further. When Mr. She- “ pherd and I left Smeton, my horse was ex- “ ceeding lame, that I was afraid I must have “ lain by too. We could not discern what it was “ amiss, and yet he could scarce set his foot to “ the ground. By riding this seven miles, I “ was thoroughly tired, and my head ached more “ than it had done for some months. (What I “ here aver is the naked fact, let every man ac- “ count for it as he sees good.) I then thought, “ cannot God heal either man or beast, by any “ means, or without any? Immediately my “ weariness and head-ache ceased, and my horses “ lameness in the same instant; nor did he halt “ any more, either that day or the next.” A very odd accident this also.

I am at a loss to understand the following miracle from Mr. Wesley’s account of it, otherwise, than that of a resurrection from the dead.

“ Saturday, Dec. 25, 1742. The physician “ told me he could do no more, Mr. Meyrick “ could not live over the night. I went up and “ found them all crying about him; his legs “ being cold and (as it seemed) dead already. “ We all kneeled down, and called upon God “ with strong cries and tears. He opened his “ eyes, and called for me. And from that hour “ he continued to recover his strength, till he

“ was restored to perfect health. — I want to hear, who will disprove this fact, or philosophically account for it?” From some passages in Mr. Wesley’s eighth journal, we are led to imagine, that he has even power over the elements. In page nine we have the following extraordinary tale\*.

“ At three in the afternoon I preached at Heptonstall, on the brow of the mountain. The rain began almost as soon as I began to speak. I prayed, that if God saw best it might be staid till I had delivered his word : it was so, and then began again. Saturday, April 26, 1755. When I began to preach in a meadow near the house, the wind was so high I could hardly speak. But the winds too are in God’s hands. In a few minutes that inconvenience ceased. And we found the spirit of God breathing in the midst of us, so that great was our rejoicing in the Lord.”

We forbear to enumerate many accounts of violent judgments pursuing their opposers, particularly a clergyman who had ascended the pulpit in St. Nicholas’s church at Bristol, with an intention to preach against them, when he was seized with a violent disorder, which killed him

\* We doubt not, likewise, that this account will convince our readers of the dangerous tendency these peculiarities and tenets may have on virtuous practice. — The sudden and instantaneous calls and conversions which the followers of Mr. Wesley are taught to expect, certainly lead many to neglect all the ordinary means of grace, and render faith and obedience inefficacious. — Their presumptuous doctrines of assurances of pardon, present and future, lead eminently to the greatest of all barriers to true christianity — spiritual pride. — And their blasphemous claim to unassuming perfection, the privilege of Christ alone in its nature, drives either to presumption or despair.

in two or three day's time; of a miracle preventing some players at Newcastle acting a play called, *Trick upon Trick, or Methodism displayed*. If we were to relate every absurd story of this sort a volume would not contain them. The above-mentioned facts answer the end we aim at, that is, of shewing, from the example of Mr. Wesley, to what dangerous lengths enthusiasm and the supposition of internal feelings, may carry well-meaning and sensible people.

Having thus given Mr. Wesley's own account of his doctrine and its effects, we will now proceed to speak of his morality. And here we must do him the justice to acknowledge, notwithstanding his principles may seem to lead to carelessness of manners, that in all his sermons and actions he appears to press on his followers, in the strongest terms, the observation of every precept of morality. Nothing can be more severe than the following rules he lays down for his own conduct.

" Iſt. To use absolute openness and unreserve, with all I should converse with.

" II. To labour after continual seriousness; nor willingly indulging myself in any the least levity of behaviour, or in laughter, no not for a moment.

" III. To speak no word which does not tend to the glory of God, in particular, not a tittle of worldly things. Others may, nay, must. But what is that to me. And,

" IV. To take no pleasure which does not tend to the glory of God, thanking God every moment for all I do take, and therefore rejecting every sort and every degree of it, which I feel I cannot so thank him in and for."

It

It remains now only to speak of the discipline of his sect. — After Mr. Wesley had embraced the opinions of Bohler, a regular society was formed, which, a short time after, used to assemble at a room in Fetter-lane, Fleet-street. This society was composed of a mixture of Moravians and Methodists. Count Zinzerdorf and some more Moravians arriving in England in the year 1740. joined this society in Fetter-lane, and preached doctrines which Mr. Wesley and some others did not approve. He found that their doctrine was rank Antinomianism; that they made void the law. They taught, “That all persons who had any doubt or fear concerning their being in a state of acceptance with God were entirely destitute of any saving faith, and that, in order to obtain it, they had better leave off the use of the sacraments and other means, these being a hindrance to their so doing.” And, with regard to their practice, Mr. Wesley found they were crafty, cunning, subtle, and full of dissimulation. — Mr. Wesley warmly opposed these Moravians, upon which there arose a division in the society; the greater number of the members adhered to the tenets abovementioned, and, after some months fruitless debate concerning them, an intire separation ensued; Mr. Wesley, and those of his sentiments, withdrawing from the rest to a place called the Foundery in Moorfields, where they formed themselves into an independant body.

It is the custom of Mr. Wesley’s followers to meet once a week at some private houses in small companies called bands about ten in each, the married men by themselves, and the married women likewise; in the same manner the single men by themselves, and the single women also, alone.

Each

Each of these bands have a leader. The end of these meetings is, that every one may confess their faults to each other, and relate their several experiences, according to the custom of the members of the Moravian church. These bands are looked upon as a kind of distinct and superior body, while others are only looked upon as members of the society at large.

To the above singular practice was added another, namely, the keeping a love feast once a month; the entertainment consisting of a small quantity of cakes, or Pastrycooks buns to eat, and water or tea to drink: their employment is singing hymns, relating experiences, and conclude with prayers; sometimes their preacher gives them an exhortation. — They have also a custom of keeping watch nights, i. e. singing, and praying, and preaching, from about eight o'clock at night to twelve. They have this service once a month, generally on a Friday. Mr. Wesley says, in his fifth Journal, p. 35. “ We have often a peculiar blessing at these seasons. There is generally a deep awe on the congregation, perhaps, in some measure, owing to the silence of the night.” The number of Mr. Wesley's followers greatly increasing, in order to keep them together, he thought proper to authorise some of his lay members to preach; but he refused, at the same time, to let them administer either of the sacraments. The number of those commissioned by Mr. Wesley are at this time considerably large, I am told; more than an hundred. Common mechanics, women, and boys are employed in this ministry of public preaching, without any human qualifications. The greatest part being able neither to write or speak their mother tongue with any degree of correctness. However, Mr. Wesley says, that

that " We cannot but own that God gave wisdom from above to these unlearned and ignorant men ; so that the work of the Lord prospered in their hands." — Mr. Wesley, his brother, and many of their lay preachers, have preached, and formed large societies in several parts of Great-Britain and Ireland, at Bristol, Newcastle, Edinburgh, Cardiff in Wales, &c. At the time of their first preaching in the fields and other places not allowed of by the established clergy, care was taken that it should be done at such times, that persons might not be hindered from attending on the public service of the church. But for some years past, Mr. Wesley has had two chapels in London, where they read the Liturgy, and administer the sacrament of the Lord's supper, much about the same time in the forenoon that the public worship is performed in the church of England, and, in consequence of this, their people, in and about this metropolis, seldom now frequent their parish churches at all\*.

\* In a short history of Methodism just published from the Foundery, we have the following extraordinary paragraph, page 9. " At present those who remain with Mr. Wesley are mostly church of England-men. They love her articles, her homilies, her liturgy, her discipline, and unwillingly vary from it in any instance." — How Mr. Wesley can venture to make such a declaration must appear to every man very astonishing ; for can they be said to approve articles who preach up doctrines not to be found in those articles. For what article of the church of England can Mr. Wesley find which teaches the doctrines of sudden and instantaneous assurances of pardon, and which allows the ability of a human creature to attain, on this side heaven, sinless perfection ; and they certainly give but an indifferent mark of their love of the discipline of a church, who are continually sowing the seeds of dissention in that church. — Surely, Mr. Wesley forgets that every man is enjoined, by the discipline of the church of England, to pay obedience to his ordinary, and that he solemnly avows he will do so when he takes holy orders. — If Mr. Wesley

To

To the different separations already mentioned amongst Mr. Wesley's people, there has of late been another added, under the leading of a person named Maxfield. This man was for several years a lay preacher to Mr. Wesley's societies, but at length, by some means or other, got episcopally ordained both Deacon and Priest. Some time after his appointment to the latter office, he began to refine on the tenets of his master, and in consequence thereof soon collected a number of admirers. The principal difference in opinion between him and the above gentleman is said to consist in this, that whereas the latter affirms, the possibility and necessity of sinless perfection in this life, without any limitation at all; the former on the contrary, declares, "That it is attainable in the spirit only and not in the flesh." — Upon the rupture between Mr. Wesley and the pretended prophet Bell<sup>b</sup>, Mr. Maxfield's attachment to that enthusiast and his party, gave so much distaste to Mr. Wesley, that he found it necessary to make an order, that he should either disist from frequenting the meetings which had been set on foot by these deluded creatures, or else be separated from his society. — Whereupon Maxfield declared that he would be neither confined in his conversation, or limited in his preaching, and immediately withdrew with his followers, first to a meeting in Snow's Fields, Southwark, and afterwards to a place which his disciples have built for him in Berwick-Street, Westminster, where the liturgy is read, and the sacrament administered according to the rites of the church of England.

would give the world a convincing proof that he is in earnest, let him shut up his conventicles, recall his Lay Preachers, and ingenuously and publicly acknowledge the absurdity of his peculiar tenets.

<sup>b</sup> An illiterate person, a Lifeguard-man, who pretended to have the gift of prophecy.

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AN ACCOUNT of Mr. WHITFIELD and his SECT.

**M**R. George Whitfield was brought up at Pembroke College in Oxford, where he took the degree of Batchelor of Arts. In the year 1736 or 37. he came to London, and preached in several churches in and about the metropolis. The free manner he made use of, the strength and excellency of his voice, together with the particularity of some of his doctrines, procured him great numbers of followers. He dwelt very much in his sermons on the duties of mortification and self-denial, inculcated the doctrine of justification by faith alone, and the necessity of regeneration. — In all his sermons he made it too much his custom to inveigh with great severity against the clergy, making them as bad as the priests of Baal, or the Scribes and Pharisees in the time of our Saviour. — “ Though we are but  
“ few, says he, and stand, as it were, alone like  
“ Elijah ; and though they, like the priests of  
“ Baal, are many in number, yet I doubt not but  
“ the Lord will appear for us, as he did for that  
“ Prophet, and make us more then conquerors <sup>a</sup>.”  
— And in page 98 of the same journal, he speaks of them in this manner — “ Well may  
“ the heads of our church be said to reject the  
“ kingdom of God against themselves. I fear  
“ God will shortly take it from them. They so  
“ imitate the Scribes and Pharisees in their  
“ crimes, I fear they will be made partakers of  
“ their punishment, and of their destruction <sup>b</sup>.”

Mr. Whitfield was, in a very short time, forbid to preach in any of the churches, upon which

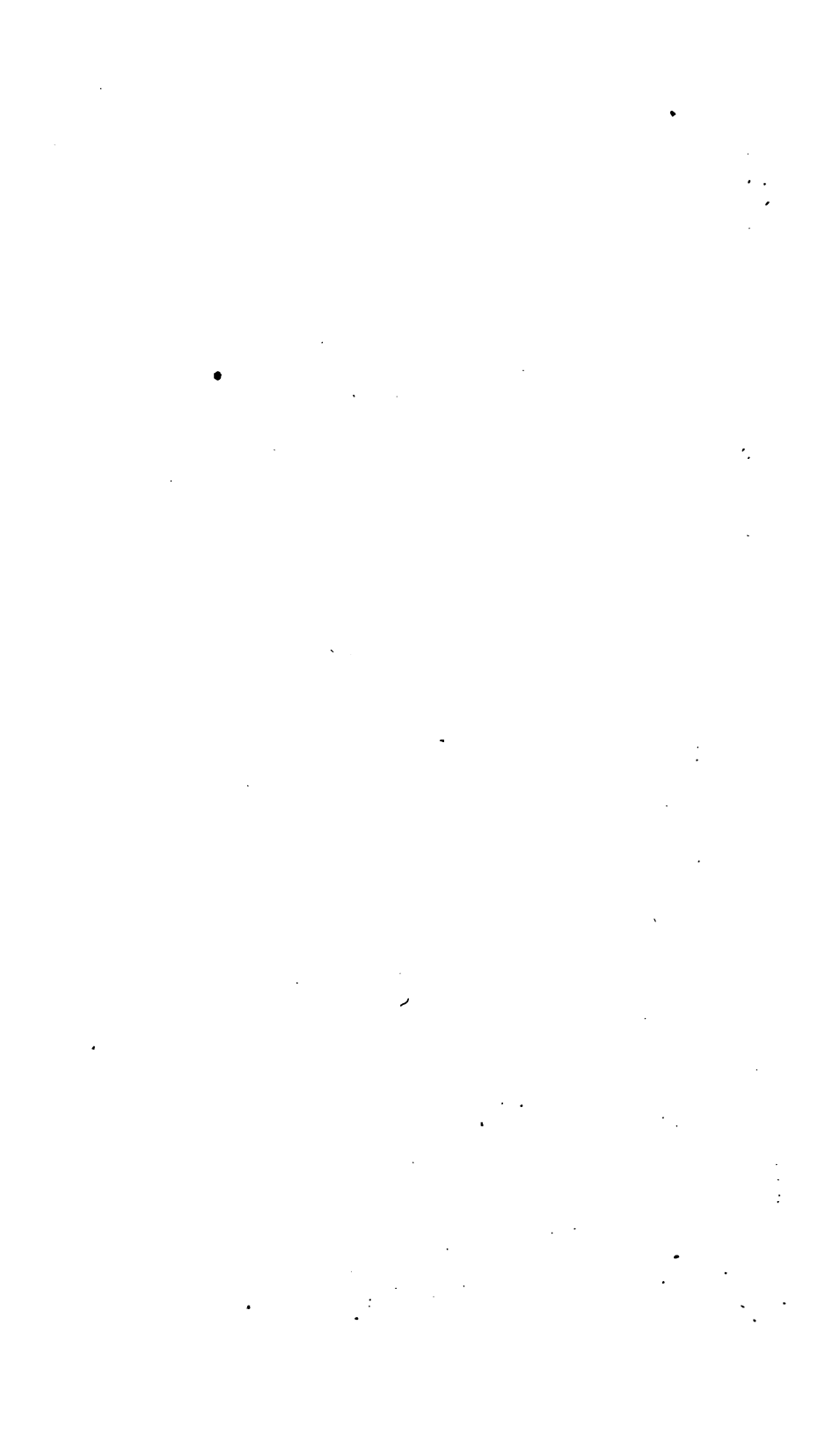
<sup>a</sup> See the continuation of Mr. Whitfield's journal during the time he was detained in England by the embargo.

<sup>b</sup> And his followers and their opposers of the church of England are generally distinguished in his journals, by the very different appellations of the children of Christ and the children of Belial.

without any of the scruples of Mr. Wesley, he had recourse to field-preaching. Mr. Whitfield left England about the year 1738. to go to America; where he was well received by many of the Dissenters. He, about this time, formed a design of building an Orphan-house in Georgia, upon the plan of that of Mr. Franks's at Hall; for the building of which he afterwards collected in England, and carried over very considerable sums of money. This Orphan-house in a short time prospered, according to his account, exceedingly, and became of great service (as many I believe acknowledge) to the Colony.

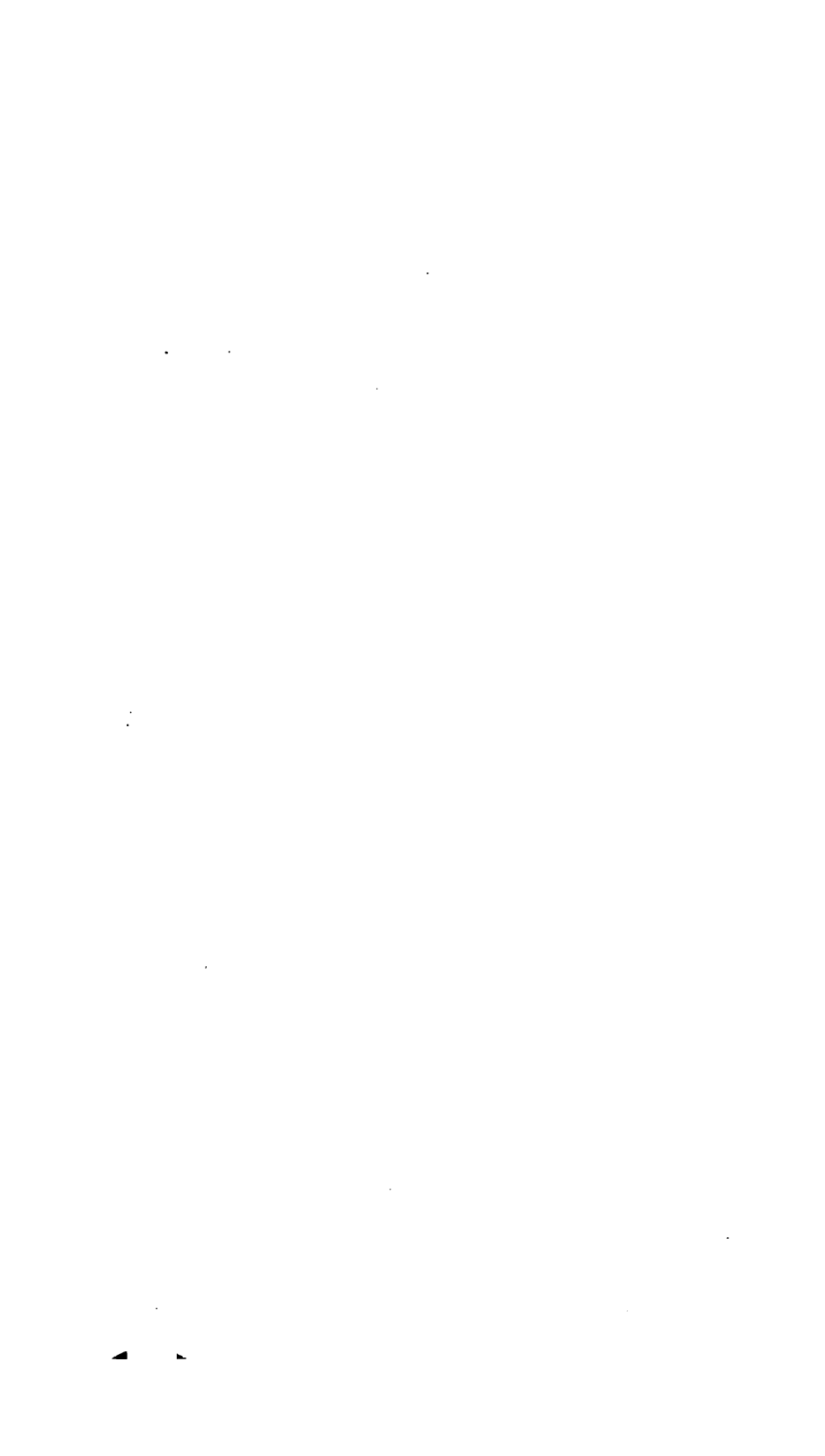
Mr. Whitfield's communications with the Dissenters caused him soon to embrace the doctrines of Calvin; for it seems, that both Mr. Whitfield and Mr. Wesley, when they at first took upon them the important business of setting others right, were themselves very much unsettled in their own principles. Upon Mr. Whitfield's return to England he soon publicly declared his opinions on election and reprobation, upon which he was warmly opposed by Mr. John Wesley. A separation between them ensued. A large party continued attached to Mr. Whitfield. Both his doctrine and discipline were, indeed, better calculated to please the multitude: He being neither so regular in his discipline nor so strict in his manners as Mr. Wesley. I was informed, two or three years ago, from good authority, that near thirty thousand people owned themselves of Mr. Whitfield's sect. In London two very large conventicles belong to Mr. Whitfield, the one in Moorfields, the other in Tottenham-Court-Road<sup>a</sup>.

<sup>a</sup> We thought it unnecessary to give a longer account of Mr. Whitfield, and his sect, since the doctrines of Calvin are known to every one: and as to his discipline it is much the same with that of Mr. Wesley, being both formed upon the plan of the Moravian brethren.











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